For Pastors and People

NATIONAL LITURGICAL WEEK

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UNDER THE PATRONAGE OF HIS EXCELLENCY
THE MOST REVEREND CHARLES HUBERT LeBLOND, D.D.

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MONDAY EVENING

AUGUST 21

Chairman

REVEREND THOMAS J. CARROLL
Boston, Massachusetts

Address of Welcome

by

THE RIGHT REV. STEPHEN SCHAPPLER, O.S.B.
Abbot, Conception Abbey

My dear guests, members of the Liturgical Conference:

If I dared to interpret the feelings of a great number of you, especially after the solemn chanting of Compline, which opened this Liturgical Week, I would say your hearts are thrilled in being here in our midst.

Let me add, in the name of my community and every member belonging to the Abbey, that we too are happy to have you here. It is an honor and a privelege that we prize and in memory shall long retain. Possibly due to a monastic background, developed in the course of the past eight decades, we have for some long time secretly entertained the aspiration to welcome such a group as you here present. It is our hope that in the course of your stay with us you will contact a liturgical tradition, not old when measured in the ages of Continental abbeys. At the same time this tradition is something distinctive of Conception.

I am thinking of the honor which we will be giving to our revered founder, Abbot Frowin Conrad. In coming to these prairies from the mountains of Switzerland, he desired to establish a Benedictine community which, in great part, would give itself to the liturgical apostolate. We of 1950 are extremely grateful that such was his desire. Because of his vision and zeal Conception Abbey was one of the first of the abbeys in the United States to celebrate a daily High Mass. Uninterruptedly, since 1885, there has been a daily High Mass in our Abbey Church. And for this reason, almost exclusively, did Rome see fit to honor this Abbey Church and confer on it the title of Minor Basilica.

In the tribute that you give us tonight you are helping us to honor one who has given his life to a most noble cause. Individually, antedating Pius X, our greatly revered Father Gregory Huegle, from the turn of the century on, made it his life work to promote the cause of Gregorian chant. During the early years of the present century as promoter of the sacred chant we find him called to every section of

our country. As early as 1903-1905 he was holding here at the Abbey courses in chant. He conducted similar courses in succeeding years at numerous other centers. Surely Father Gregory, who is now spending his last days in the Abbey Infirmary, is most happy to know that today there are individuals and groups, appreciative of his initial efforts, who have devoted themselves and espoused themselves to the cause that he so valiantly began.

The Liturgical Conference has passed the first decade of its existence. With the meeting last year in St. Louis it has reached maturity. Aware of its manhood, its vigor, the Liturgical Conference rightfully anticipates greater conquests. True, our gathering here, because of local conditions, will not witness great and impressive demonstrations. At the same time let us know that the real dynamic forces that produce and support the towering oak lie submerged below the surface. It may be well for this Conference from time to time to go below the surface, to hide itself in the shadow of an abbey, in order the better to concentrate and meditate. This 1950 Liturgical Week gathering in numbers is small. Not so the contribution, God granting, it expects to offer to the cause. It is possible that in the years to come the Liturgical Conference will gratefully recall this, its Holy Year meeting.

Again, let me assure you, we are happy to have you with us. We beg God to bless you and your endeavors during this Holy Year meeting. May this Week make for a more prosperous and fruitful liturgical apostolate. Welcome, God bless you, *prospere procede, et regna* in your endeavors.

Opening Address

by the

President of the Liturgical Conference

THE RIGHT REV. MSGR. MARTIN B. HELLRIEGEL

RIGHT REVEREND FATHER ABBOT—and, being an oblate of this esteemed monastery—may I not say "my" Father Abbot, beloved confreres in the priesthood *in re,* dear confreres in the priesthood *in spe* (students), beloved of the laity!

It is indeed "good for us to be here." Let us build three tabernacles during these days: one in adoration for our glorious High Priest, the "Way, Truth and Life;" one in thanksgiving for the encyclical *Mediator Dei,* the Magna Carta of the liturgical apostolate; and one in obedience towards our Holy Father and bishops, our leaders in Christ.

My very first duty as president is to extend to this assembly in the name of the "Liturgical Conference of America" sincerest and heartiest greetings, with the prayer that these days at Conception may redound to the glory of God, to the welfare of His Church, and to our sanctification. For these intentions I have offered the Holy Sacrifice this morning.

A year ago we had hopes of being on this night at Dubuque. But man proposes, and God disposes, and Dubuque "opposes." But the "opposing" was not without open hearts and for very good reasons. 1951 being the golden sacerdotal and the silver episcopal jubilee of the venerable head of Dubuque, His Excellency Archbishop Henry P. Rohlman, the Co-adjutor Archbishop, the Most Rev. Leo Binz, asked for a postponement of the Liturgical Week to 1951, assuring us of a most sincere welcome and wholehearted cooperation. And for that we are exceedingly grateful.

Yet, for the members of the "Liturgical Conference," and for the president in particular, this postponement was not without new worries. What now? And where to? But God always disposes! In His mercy He inspired the noble Abbot of Conception to open his arms with a paternal *Venite, filii, audite me.* "Come to Conception," said he. And to Conception we went, ... and went most joyfully and thankfully. Therefore, to His Lordship, head of this monastery, to his spiritual sons, the Fathers, Brothers and Clerics, we extend

tonight our deepest gratitude for this expression of kindness and generosity.

Naturally, Father Abbot had to put down the condition: that the number of participants be reduced to about 150. But our Lord Himself was a 'reductionist.' He could have chosen a hundred and twenty apostles, but in His wisdom chose only twelve, and with the twelve He changed the world. It is not numbers that matters, but an apostolic spirit. I am convinced that everyone here present tonight desires to be an apostle of the Lord and His Church; an apostle who begins with himself, because the soul of all reform is the reform of the soul. Only then can we 'form' others after the pattern of Christ, the "Way, Truth and Life."

All of us know that the purpose of the *Liturgical Movement* and the *Liturgical Weeks* is not to reform—that is the right and duty of the Church's authorities—but to re-form, to revive, to give a soul to our worship of God, to celebrate the mysteries of our redemption with such faith, love, and reverence that through them we may grow deeper into Him who said "If you abide in Me and I in you, you will bring forth much fruit." Unfortunately, there are still people who believe that the Liturgical Movement is concerned with 'externals.' In a way it is, of course. When a man values a 'kernel' he may not ignore its 'shell,' because the shell protects the kernel, expresses it and even forms an organic unity with it, and, therefore, deserves proper attention. But no reasonable man would direct his attention on the shell merely for the shell's sake. The scribes and Pharisees used to do so, but most of them were not reasonable men. And now to the point. The Liturgical Movement is *primarily* concerned with the 'kernel,' that is, with those *living* and *life-imparting* streams that carry the precious "waters of the Savior": the Holy Sacrifice, the sacraments, the sacramentals, the Divine Office as celebrated in the course of the Church's year for the glory of God and the upbuilding of the body of Christ. These streams must be our first concern, and we have to see to it that their living and life-imparting waters make us saints, life-filled members of Christ our Head, apostles of the Good Shepherd who came that all may have life—His life—and have it in abundance.

We fully realize for what purpose we are assembled here at Conception. May God's blessing be upon us and our deliberations. May the most holy Mother of God who during these blessed days will keep us under the mantle of her Immaculate Conception, and whose glorious Assumption into heaven the Sovereign Pontiff will proclaim in

this year of Jubilee, obtain for us the special guidance of the Holy Spirit. And may the desire of Pius XII expressed in his encyclical *Mediator Dei* be fulfilled: "The Liturgy strives to make all believers take their part in the mysteries of Jesus Christ, so that the divine Head of the Mystical Body may live in all the members with the fulness of His holiness."

In conclusion, I wish to read a letter that reached me a few days ago:

The Archdiocese of St. Louis
Office of the Archbishop
August 18, 1950

As you know, St. Louis will be host to the Catholic Biblical Association at the same time the National Liturgical Week is being held at Conception. I sincerely regret, therefore, that I am unable to be present this year at the Liturgical Week at Conception Abbey. It is gratifying to know that through you and through other priests of St. Louis who are actively participating in the inspiring work of the Liturgical Conference the Archdiocese will be represented. On my behalf I trust that you will extend greetings to all who are gathered this coming week at Conception and I wish the Liturgical Program every measure of success.

In parting my blessings, I remain,

Sincerely yours in Christ,

✠Joseph Elmer Ritter,
Archbishop of St. Louis

THE SPIRIT OF COMPLINE

Rev. Raban Hathorn, O.S.B.
St. Meinrad Abbey
St. Meinrad, Ind.

By a kind of anomaly we begin with the end. And it is fitting that we should come together for the first time at this Liturgical Week in this Benedictine House to chant Compline—the "ending" of the day hours of prayer. If there is any one hour of the Divine Office that bears the mark of St. Benedict's influence more than the others, it is Compline.

It is true, Benedict found the elements of Compline in the practices of eastern monasticism, particularly in the Rule of St. Basil. But the western Patriarch gave definite form to what before his time depended too largely on personal likes and dislikes. It is likewise true that the later additions to Compline in the Roman Breviary, especially the Responsory and the Canticle, add a certain fullness and eloquence to this hour of prayer. Yet, the essence of Compline is contained in the formulae that we shall use tonight; the omissions of the more eloquent expressions do not detract from the simple prayer prescribed by St. Benedict centuries ago.

ST. BENEDICT

Our gathering here in the Abbey Basilica so shortly after the evening meal is in strict accord with the prescription of the Holy Rule: "On all days, whether of fasting or otherwise, let them sit down all together as soon as they have risen from supper (if it be not a fast-day), and let one of them read the Conferences, or the Lives of the Fathers, or something else which may edify the hearers . . . . If it be a fast-day, then a short time after Vespers let them assemble for the reading of the Conferences, as we have said; four or five pages being read, or as much as time alloweth, so that during the reading all may gather together, even those who may have been occu-

pied in some work enjoined them. Everyone, then, being assembled, let them say Compline" (Rule, Ch. 42).

Normally here at this time one of the clerics would read aloud to the monks from a spiritual book chosen by the superior. Tonight my talk substitutes for the spiritual reading. The Short Lesson in the Breviary at the beginning of Compline is a remnant of the much longer public reading designated by St. Benedict. Tomorrow evening, there being no introductory talk, the usual spiritual reading will take place.

In the blessing invoked by the superior upon the reader at the very beginning of Compline we catch the spirit of this hour: the peaceful closing of this day in quiet rest, anticipating the perfect peace and repose of spirit at the end of this mortal life. Night with its cessation from work has ever been likened to death.

The Short Lesson is an exhortation of St. Peter; he who failed to watch one hour with Christ now urges us to be wary and watch, lest our enemy overtake us, for his is the power of darkness! Such had been the Savior's exhortation to Peter in the garden: Watch and pray, lest you enter into temptation. In spite of his own fateful experience Peter now confidently confirms us in our faith—for this is the victory over the world and the night—our faith.

Strengthened now in faith we cry out: "Our help is in the name of the Lord, who made heaven and earth!" But immediately we realize with Peter that the deeds of the day belie our words. A brief examination of conscience—the space of an Our Father—recalls the failures, weaknesses, perhaps serious offences of the past day. Then follows the public confession of sins. After the sacramental absolution there is added a strong request that God "turn us" to Him and "turn away His anger from us."

The *Deus in adjutorium*—that ancient, universally practiced invocation of divine help before prayer—now introduces the psalmody of this hour.

St. Benedict had the precedent of St. Basil's injunction: "We must pray again when night begins, that so we may obtain a repose free from all vain images. To this end the ninetieth psalm should be recited" (Major Rule, Ch. 37). The Rule of St. Benedict reads: "Let Compline consist of the recitation of three psalms to be said straight on without antiphons; . . ." (Rule, Ch. 17). "At Compline the same psalms are to be repeated every day: that is, the fourth, the ninetieth, and the hundred twenty-third" (Rule, Ch. 18). The appropriateness

of this selection is evident from the texts of these psalms: Our hope is in the Lord—who is our protection in whatever trials or dangers beset us—for His blessing is invoked upon us.

The Hymn for Compline simply and straightforwardly places in the hands of the Lord the case of our nocturnal weaknesses. The only variation that occurs in the Hymn is in the doxology according to season or feast, as is the case tonight—within the Octave of Our Lady's Assumption.

Then follows the strong words of the Little Chapter assuring us that the Lord is always among us and will never forsake us if we but turn to Him: a far cry from "Good Night, Sweet Jesus"!

The Collect most explicitly breathes the spirit of a family prayer, and it never changes (remember the monastic origin of Compline). We ask God to come and bless our dwelling and set His angelic hosts over us, His children young and old, to guard against the evil spirits, that we may enjoy God's blessing in the repose of true interior peace.

And the Superior, Father Abbot tonight, with his paternal authority, invokes the blessing and the protection of the Most Holy Trinity upon us all.

The final Anthem of Our Lady, tonight especially—the Vigil of the Octave Day of her glorious Assumption—in this venerable house dedicated to her Immaculate Conception, assures us that our end is not the total dissolution of man in the void of annihilation, nor a semi-human existence in a nebulous abyss, but the *optima pars*—the eternal repose that is the perfection of man's being in the fullness of Life—the face-to-face Vision of the God of Love forever and ever!

THE MASTER-IDEA OF *MEDIATOR DEI*

REV. SHAWN G. SHEEHAN

Cambridge, Mass.

AS WE START our discussions it is proper that we focus our attention immediately on the Holy Father's encyclical on the sacred liturgy. We want to see what he expects us priests to do in the liturgical apostolate.

The *Mediator Dei* is a long document and contains many directives. The summary of pastoral directives at the end depends entirely on a grasp of the main body of the encyclical. So we need to find whether there is a master-idea to which all else can be related. I believe that there is. The Holy Father gives the means by which the faithful are to be brought to participation of mind and heart in the sacred liturgy.

The Holy Father clarifies the doctrine that the baptised actually are participants in the offering of the Holy Sacrifice and he encourages us to teach this doctrine. He explains that their participation is essentially that of mind and heart. He urges us to give the people an appreciation of the treasures of supernatural life contained in the liturgy. He urges us to foster the piety of the people and consequently their fruitful participation in the liturgy, by the use of proven non-liturgical exercises and devotions and by the use of all the means at our disposal in the prescriptions of the liturgy itself.

The special message of this encyclical consists in the setting of an especially high standard of spirituality for the laity. The Holy Father calls on priests to deepen and increase their work as spiritual directors of the faithful and he points that work toward fruitful participation in the liturgy. The *ars artium regimen animarum* is given a form and purpose that integrates it with God's sanctifying action in the sacramental life of the Church and with the Church's worship of God through Christ our Head and High Priest.

In teaching the nature of the liturgy in general the Holy Father shows first that man's obligation to worship God can be fulfilled only in and with and through Christ, and that Christ exercises His priesthood now in His Church. He shows that while the liturgy has both exterior and interior aspects, the interior is supreme. At some length he develops the point that the liturgy, therefore, calls for a deep personal participation, for which one must prepare by earnest meditation and other spiritual exercises.

On the Holy Sacrifice of the Mass, the Holy Father sets the doctrinal foundation for the participation of the faithful. Here the central point in the encyclical is reached. We quote the paragraph in full:

"Now it is clear that the faithful offer the Sacrifice by the hands of the priest from the fact that the minister at the altar in offering the Sacrifice in the name of all His members represents Christ, the Head of the Mystical Body. Hence the whole Church can rightly be said to offer up the Victim through Christ. But the conclusion that the faithful offer the Sacrifice with the priest himself is not based on the fact that, being members of the Church no less than the priest himself, they perform a visible liturgical rite; for this is the privilege only of the minister who has been divinely appointed to this office: rather it is based on the fact that the people unite their hearts in praise, impetration, expiation and thanksgiving with the prayers or intention of the priest, even of the High Priest Himself, so that in the one and same offering of the Victim and according to a visible sacerdotal rite, they may be presented to God the Father. It is obviously necessary that the external sacrificial rite should, of its very nature, signify the internal worship of the heart. Now the Sacrifice of the New Law signifies that supreme worship by which the principal Offerer Himself, Who is Christ, and in union with Him and through Him all the members of the Mystical Body, pay God the honor and reverence that are due Him" (Par. 93).

"For it was fitting that we should have such a high priest, holy, innocent, undefiled, set apart from sinners, and become higher than the heavens. He does not need to offer sacrifices daily (as the other priests did), first for His own sins, and then for the sins of the people, for this latter he did once for all, in offering up Himself" (Hebr. 7:26 f.).

In this section the Holy Father outlines the ways in which the people are to participate in mind and heart. It is all summarized in two brief phrases of St. Paul: "With Christ I am nailed to the Cross," and "Let this mind be in you which also was in Christ Jesus."

Various methods of external participation are praised and encouraged in so far as they are used as a help toward true active internal participation.

The sections on the Divine Office and the liturgical year follow pretty much the same pattern. The foundation is set in the Headship of Christ and then special emphasis is put on intelligent, wholehearted participation. It is all pointed toward our greater assimilation to Christ and our giving to the Father greater glory through Christ.

If the laity as well as the clergy are to participate with proper faith and devotion in the liturgy, they must have a great deal of instruction about the liturgy and they must follow ascetical exercises fitted to dispose them properly. It is significant that in this encyclical, which warns us so strongly against any tendency to confuse the part of the laity with the ministerial functions of the priests, at the same time uses the law on priestly spirituality as the standard for the lay people. The Holy Father cites canon 125 in the Code on the exercises of piety urged upon priests and religious, saying:

"It is Our wish also that the faithful, as well, should take part in these practices. The chief of these are: meditation on spiritual things, diligent examination of conscience, enclosed retreats, visits to the Blessed Sacrament, and those special prayers in honor of the Blessed Virgin Mary among which the rosary, as all know, has pride of place" (174).

The encyclical provides a thorough study in the necessity of ascetical effort as a condition for fruitful participation in the liturgy. Not so much attention is paid to the need for orienting ascetical exercises and private devotions toward liturgical participation, but the need is pointed out by implication throughout the letter.

The very nature of the subject treated in the *Mediator Dei* demands that this document be studied by all priests with very special efforts at docility and obedience. It treats of the very heart of our work, the dispensing of the mysteries of Christ and the guidance of souls in their assimilation to Christ and worship of God. It treats of topics on which, in matters of emphasis and approach, there has been a fair amount of difference among priests in recent years. All of us should

be coming back again and again to the study of this encyclical in the spirit of the Holy Father's introductory plea: "With docile hearts, then, let all Christians hearken to the voice of their Common Father, who would have them, each and every one, intimately united with him as they approach the altar of God, professing the same faith, obedient to the same law, sharing in the same Sacrifice with a single intention and one sole desire" (12).

DISCUSSION

FATHER CARROLL:

The discussions this week will perhaps be the more important part of the Week. We have not a Liturgical Week as in past years, but one directed primarily to priests. As priests we will want to make sure that we have the papal directives, that we know what the papal directives are regarding the liturgy.

It is important, too, that we spend a part of this Week in learning how to make others aware and conscious of these papal directives. We should not undervalue this question of public relations. There is so much misunderstanding regarding the encyclical letter on the liturgy, so much misunderstanding, too, regarding the aims of the Liturgical Conference. During this Week we should restate our aims, clarify them, and at the same time learn new methods of bringing their message to others.

In the discussion tonight we should like to hear from as many as possible; hence be brief in your comments. And may the discussion tonight be directed primarily to the papal directives: what is it that the Pope has told us? what is the purpose of the papal encyclical? and how are we going to overcome the misunderstandings regarding it?

FATHER BUSCH (St. Paul Seminary, St. Paul, Minn.):

I have merely a suggestion to make; it concerns a point about which I find that I myself have been very remiss. I find that priests in contact with fellow priests say very little about the encyclical *Mediator Dei*. Pope Leo's *Rerum Novarum* took a long time before it took hold. Pius XI reminded us of this in his *Quadragesimo Anno*. What will happen in the case of *Mediator Dei?* I have been reminded by Father's paper tonight that I will have to talk about it a little more among my fellow priests, thus to help spread its message.

FATHER MATHIS, C.S.C. (Notre Dame University):

I think we must frankly acknowledge one fact: the *Mediator Dei* is

a most difficult encyclical. I have studied it very carefully; I find its teaching and its many implications not easy to grasp. Father Sheehan has given a very fine analysis of the encyclical, and has concentrated on a message that we who are especially interested in the liturgy ought to take to heart. There are so many wonderful positive aspects in the liturgy. For instance we are constantly looking upon God, seeing God; this is one great attraction of the liturgy. Moreover, through the sacramental character of the liturgy, we have God dwelling in us. But with this tendency in the liturgy toward the positive, we may forget the negative side of our Christian life. We must, I feel, make positive efforts to recognize sin, to be sorry for sin, and to see our faults; all our time should not be spent in looking at God and at the positive side of the liturgy.

FATHER WESTHOFF (Kirkwood, Mo.):

It seems to me that, from a pastoral viewpoint, in discussing the positive or objective side of the spiritual life, as represented by the liturgy, and the more subjective side, as represented by what we usually call asceticism, the important point is that we cease dividing our daily living into various departments, such as meditation, examination of conscience, fasting, and so on. It seems to me that those who appreciate the liturgy most have been most successful in integrating these two aspects of the liturgy, the objective and the subjective. And I say this, because what knowledge and appreciation of the liturgy I have has come to me almost exclusively from the president of the Liturgical Conference. He is a master in integrating the liturgy, its objective side, with asceticism, the subjective side. If you have ever listened to any of his homilies, particularly those homely homilies which he gives to his people at Holy Cross in St. Louis, you will agree that, far from there being any opposition, there is the greatest conformity between the two. Monsignor Hellriegel, better than anyone else I know, except possibly Dr. Parsch, whose works I have read a great deal, has found the way in which to make the spiritual life and the liturgical life not two opposing elements, as so many people would have them be, but two parts of one thing. Some of the priests here who are engaged in pastoral work may be able to give us some more directives in this line, pointing to the need of pastors to bring the various elements of their spiritual life into one. By way of example, meditation on the texts of the season or of the feast should help to make it a part of a unified spiritual life, rather than an isolated exercise in a

divided spiritual life. It seems to me this point bears a great deal of discussion, because of its practical importance in the pastoral care. I personally feel that some of the opposition to the liturgy is due to the fact that people do not believe these two things can become two important parts of one thing.

FATHER SHEEHAN:

Certainly Pius XII does positively teach that there is integration between the two phases. At the same time he is obviously afraid that in emphasizing this integration, we may undervalue, in a certain way, the real necessity for meditation and personal effort in general.

FATHER RABAN (St. Meinrad's Abbey):

Father Shawn Sheehan has referred to our task as priests of directing souls, and in this task, of insisting on principles and getting back to the source of spiritual life. When Pius XII treats in the encyclical of the outstanding source of spiritual life, the Mass, and the part the laity have to play in participating in the Holy Sacrifice of the Mass, he shows their participation consists in praying with the priest, in offering with the priest, and in offering the elements of sacrifice, the bread and wine. But then he adds the people participate also *by being offered*, which offering of themselves they must make because the priest and the victim in the new sacrifice are one. We cannot join with the priest in offering sacrifice if we cannot join with the priest in being offered. His words are these: "In order that the oblation by which the faithful offer the divine Victim in this sacrifice to the heavenly Father may have its full effect, it is necessary that the people add something else, namely, the offering of themselves as victim" (Par. 98). So this is what he stresses: essentially and formally the act of worship is the offering of our lives, the union of our wills with the will of God. In the Mass we offer to the eternal Father the divine victim, the body and blood of Christ, certainly. We offer ourselves as victims with Christ too. In support of this teaching Pope Pius XII quotes the ordination rite for a priest, and the consecration rite of an altar, insisting that our sacrifice must be a sacrifice of charity, a sacrifice of purity, a sacrifice of reparation, in other words, a sacrifice of our lives.

Secondly, when Pius XII discusses the question of exta-liturgical acts of piety and devotion, he gives us in one lapidary sentence a bit of doctrine of the greatest practical importance. He is speaking of extraordinary exercises of piety. And, indeed, usually when we get souls to direct who have hit upon a way they think is *the* way, it be-

comes extraordinary by very reason of their emphasis on it, and their whole attention and concentration on the thing. But the Pope says, in substance: Any extraordinary act of piety, if it be genuine, is from God. Now the criterion whereby we find out if it is from God is if it leads the soul back to formal worship. If such action, therefore, or such practices lead or hinder in any way, or oppose this attention on or this right value of divine worship, then such practices are imprudent and ill-advised.

FATHER SHEEHAN:

I merely wish to point out that the paragraph referred to by Father Raban is even stronger than he indicated. He quoted the encyclical as referring to "extraordinary" exercises of piety. Now I am quite sure that in the Vatican Library translation, the word "extraordinary" is a wrong translation. The Latin text has *peculiaria*. And *peculiaris* doesn't mean "peculiar" in English. The *peculiaris pastor* is not the "peculiar pastor." And the Italian text has *determinati*. One other translation that I have seen translated *peculiaria* as "specific." The Pope has in mind all private acts of devotion. His thought is that any exercises of piety you may choose should be measured by this particular norm: Do they contribute to your devotion in the public worship of God?

FATHER GILES (Conception Abbey):

I think that we find behind the insistence of the Holy Father on asceticism as a preparation for participation in Holy Mass the theology of the concept of sacrifice. As you know, St. Paul, in his Epistle to the Hebrews, has Christ say to the Father, on His entrance into the world, "You do not want offerings and sacrifices, but You have made a body for Me and I have said: Behold, I come to do Thy will, O Father." Here we have the essential element in the concept of sacrifice, namely, obedience. This obedience is the union of two wills. In the union of two wills we have charity, and finally love. Now if this is the essence of the sacrifice of Christ, it must be the essence also of our sacrifice, or of the participation in the Sacrifice of the Mass by the faithful. In order really to participate, to share, in the Sacrifice of Christ, it is necessary that we have a deep spiritual life; without obedience, which is finally nothing else than charity, there is not the possibility of true participation in the Sacrifice of Christ. This is, I think, why the Holy Father is insisting so much on asceticism and the necessity of private devotions as a preparation, as a spiritual preparation,

for participation in the Sacrifice of the Mass. The Mass is the climax of our spiritual life, and everything must lead up to that climax.

FATHER O'CONNELL (Highland Park, Illinois):

What I have to say may seem a bit on the periphery. Father Sheehan spoke of the objective and subjective phases of the liturgy discussed in the encyclical *Mediator Dei,* and the necessity of integrating them in pastoral work. I think that there is a need for all of us to think of an even greater integration, an integration between the papal directives in *Mediator Dei,* and all other papal directives in other encyclicals. One of the charges that I have heard leveled against people interested in the liturgy, a charge in which I think there is a lot of truth, is that they, priests especially, feel that in promoting a greater understanding of and participation in the liturgy they are thereby fulfilling the whole papal program. Similarly I have frequently met priests interested in other particular papal directives who feel that their particular little apostolate, which sometimes is a big apostolate, is the total papal program. I think we must examine ourselves not only on how well we put into practice all the papal directives in the *Mediator Dei;* but, if we are to do our pastoral work correctly, all the other papal directives contained in other encyclicals, addresses, constitutions, documents of the Holy See, must also find a sympathetic hearing in our hearts. This morning I was speaking to a priest who has traveled around the country for the last three years, very extensively engaged in family work, in Cana Conference work. He told me that in his mind the most tragic misunderstanding existing among the people and priests throughout the country is that the fine work for the family being done by Cana is the total program of Christianization. Do some of us not feel that our work for the liturgy is the total work of Christianization?

FATHER SHEEHAN:

I think Father O'Connell's remarks are very much at the heart of our discussion. Certainly if the laity are to become sincere participants in the liturgy, they must also be socially conscious, they must be just in their dealings with others, and so on. All effort spent in rooting out racial prejudices, in propagating Catholic ideas about labor and management, is precisely what the Pope is calling for. We can profitably recall in this connection the discussion at the St. Louis Week last year on: what happened to Sunday? It was emphasized there that if

Sunday was going to be a day of worship, the other six days had to be days of sincere Christian living.

FATHER OVERMAN (Houston, Texas):

I heard Cana mentioned. A great deal of my interest in the liturgy for the past year or two has expressed itself in the attempt to integrate the liturgy with the family apostolate. Recently I was a guest of the St. Louis Cana group which has been holding discussions for several years. Our subject was the family and the Mass. Our discussion this evening on practices of asceticism as being the preparation for liturgical participation is extremely interesting in view of some of the things that were said in St. Louis. Bolan Carter, for instance, mentioned as one cause that keeps families from going to Mass on week days is the fact that they are too lazy to go to bed on time. It seems to me that if a pastor cannot instill into his people a liking for penance, he will not succeed in getting them to Mass in the morning. The drag of worldly entertainments in the evening, television and radio especially, will keep them up so late that when the alarm goes off they say, "I have a hard day's work ahead of me. I need this extra half hour or forty minutes." And they turn over and go back to sleep. Consequently, no matter how much one preaches about the beauty of the liturgy and participation in it, it matters little if you can't get people to live up to a specific daily schedule. I have worked with people now for years, merely trying to get them to follow a schedule in their lives; it is a terrific task. Therefore I believe that the

1221 was the year that St. Elizabeth of Hungary married Louis IV. She had a happy married life. With her husband's encouragement, she cared for the poor and the sick. After his death in 1227 while on a crusade, she gave herself completely to these charitable works. The illustration represents the royal marriage of Elizabeth and Louis. "I spoke of Thy testimonies before Kings, and I was not ashamed. I meditated also on Thy commandments, which I loved" (Ps. 118:46 f.).

integration of the general practices of piety, retreats, in which I am deeply immersed as a retreat director in Houston, and so on, into the liturgy, take on an added importance. This points out to us perhaps a field in which we are failing. We sometimes are distressed over the fact that our people do not come to Mass, do not participate. What is lacking is not an interest and knowledge of the liturgy, but common Christian virtue.

MR. JOHN JULIAN RYAN (Conception, Missouri):

I am a member of the lay-priesthood. As a lay person I may perhaps make a suggestion: that the priests ask themselves in what particular way the different specific devotions will contribute to the furthering of proper participation in the Mass. In other words, to make this as practical as possible, how does the rosary make one appreciate the Mass better? How do the stations of the cross prepare one for Mass? What contribution do the other spiritual exercises make for a more intelligent recitation, let us say, of the Confiteor, or for making a person realize that the Mass is a sacrifice of gratitude in which he is about to participate? According to Pius XII, the various parts of the Mass should influence the various private devotions and the various private devotions should exert a beneficent influence on the various parts of the Mass. As a lay person I would like to see priests give sermons in which they make these connections for the laity.

FATHER MAUR BURBACK (Conception Abbey):

I would like to point out a distinction that has already been made in this discussion. I feel there is a great deal of added confusion because of neglect to realize this distinction, the distinction between public and private. There is objective piety and subjective piety, there is public prayer and private prayer. I think there is a danger of making private prayers public and public prayers private. I think that this is the source of a great deal of confusion and misunderstanding. If a prayer that is by its very nature private is turned into a public prayer, and something like the Mass, which is by its very nature public, is made private, there is sure to be a lot of difficulty. Surely no one will fail to emphasize private prayer. At the same time we must insist on public prayer. The two together form the sum total of spirituality. I merely suggest that a possible reason for much confusion lies in our turning things upside down and making private public and public private.

FATHER SHEEHAN:

Yes, we must clearly define our terms. And one thing that I think you will notice in studying the encyclical is that when the Pope refers to private prayer or personal effort, he is using private in the sense of privately executed, not private in outlook. In other words, private prayer can be social in its outlook. It need not be individualistic by any means. Indeed, the Pope keeps insisting that private prayer is not individualistic; it can look towards others and can redound to the good of the whole Church, indeed it should do so. Oftentimes we criticize people who put emphasis on the private or the personal for being individualistic; they need not be. Prayer can be public in execution. The private in execution should be social in outlook and effect.

First Day

AUGUST 22

Octave of the

ASSUMPTION OF THE BLESSED VIRGIN MARY

Solemn Mass

Celebrant

REVEREND ALOYSIUS WILMES

Elsberry, Mo.

Homilist

REVEREND PATRICK CUMMINS, O.S.B.

Conception, Mo.

A RECENT CONVERT tells us the influence of a simple remark let fall by a friend. The woman, clothed with the sun, crowned with stars, crying out in birth-pangs: who is She? The Church? Or Mary the Mother Of Jesus? To this question the friend replied: But Mary *is* the Church.

Detailed study of this little sentence is not here in place. But what is in place is made clear in the liturgy wherein we are now participating, that of the Assumption of our Lady. Psalm 44, the only Psalm sung in today's liturgy, is a marriage song, devoted to the grandeurs of Christ and the beauty of His Bride. Who is that Bride? If you say the Church, the Church herself says it is Mary.

Mary, then, is not only the Mother of Christ. She is also the Bride of Christ. The Babe in her womb is indeed Her Son, but He is likewise her Bridegroom. And if that Bridegroom is the Vine, then this Bride is the root of that Vine and of all its branches. In this sense, then, today's liturgy proclaims that Mary is the Church.

What glory then for the whole Church, when, a few months hence, this Bride's Assumption into heaven will, by her Bridegroom's Vicar on earth, be proclaimed, not merely a worldwide truth (that it has been for centuries), but a worldwide dogma, which to reject is to reject Christ, her Son and her Bridegroom!

How will the foes of Christ receive that proclamation? Answer comes from the picture above this high altar, a picture painted by one whom Pius XI called "the most charitable man in the whole world." In that picture, beneath the Bride's treading heel, you see the ancient serpent's writhing rage. From him, beneath her new and worldwide glory, what can you expect but new and worldwide writhings?

Apostles of the liturgy are apostles of Mary who is the Church. Gathered in this basilica of the Immaculate Conception, anticipating the dogma of the Assumption, we anticipate likewise the new writhings of Mary's ancient foe. Martyrdom is as old as the Church, and Mary, who is the Church, is also the Queen of Martyrs.

Let us imitate what we worship. As apostles of Mary, of the Church, of the liturgy, let us be glad and rejoice that this consecrated twentieth century is likewise a century of martyrdom. The spirit of martyrdom, quite possibly even the physical reality of martyrdom, is divine guarantee of the abundant harvest which will look back to our Liturgical Conference as to its planting springtime. Mary, Bride of Christ, Queen of Martyrs, let us with thee live and die for the Altar which is Christ!

MORNING SESSION

AUGUST 22

Chairman: Rt. Rev. Msgr. Joseph P. Morrison,
Highland Park, Ill.

THE SPIRIT OF TIERCE

Rev. Robert Hogan
Chillicothe, Mo.

Tierce is a consecratory prayer for its respective period of the day. The prayer content of this hour is peculiar to the particular time of the day.

The *Nunc, Sancte nobis Spiritus* is addressed to the Holy Spirit in memory of the first Pentecost when at this particular hour the apostles together with Mary were filled with the Holy Spirit. For this reason the third hour has always been held in special reverence by the Christians as a most appropriate time for prayer.

The Holy Spirit descended at the third hour; we await His coming at this same hour. We beg Him to hasten His coming and fill our souls with His holiness at this very moment—*Nunc!* "Let mouth, tongue, soul, thought, and strength proclaim Thy praise; may our charity in its fervor burst into flame, and may the ardor thereof enkindle a corresponding love in the heart of our neighbor." The love of the Holy Spirit, then, is the theme of the hymn of Tierce, which characterizes the rest of this hour. The Chapter for Sundays is similar: *Deus caritas est; qui manet in caritate in Deo manet, et Deus in eo.*

On the Feast of Pentecost and during its octave the hymn, *Veni Creator Spiritus,* is substituted for the *Nunc Sancte.*

The hour of Tierce, the Golden Hour according to Durandus, is a daily reminder of the precious gift and abiding presence of the Holy Spirit. It is a daily Pentecost for those whom, like the apostles, the Holy Spirit finds at prayer.

Father Clifford Howell's Lay-Folks' Week

I

Rev. Aloysius Wilmes

All of you who read *Orate Fratres* and other liturgical publications will be familiar to some extent with Father Clifford Howell's Lay-Folks' Week, which he began giving in England in November of 1947. Those who attended the St. Louis Liturgical Week last year will remember the closing session when he gave an explanation and demonstration of his Lay-folks' Week service. This proved to be one of the highlights of the Week. After last year's Liturgical Week Father Howell remained in the States for about five months and gave his Lay-folks' Week in some seventeen parishes and institutions in the United States and Canada. We of St. Liborius Parish in St. Louis were privileged to be one of these parishes, and because I had the privilege of participating in the Lay-folks' Week I am here today to give you some impressions of it and to make some practical suggestions as to how we might utilize Father Howell's matter and his technique in promoting the sacramental apostolate. Father Howell is an English Jesuit who, while engaged in preaching the usual type of mission, was struck by the fewness of those who had any appreciation of the beautiful, wonderful, and glorious side of the Catholic faith.

In spite of the fact that the faith is called the Gospel, or the good tidings, the overwhelming majority of Catholics regard it, not as a joyous message, but rather as something burdensome, as a collection of duties laid upon the conscience, a plexus of propositions, to which one must adhere in order to save one's soul, a system which encroaches on one's personal liberty compelling obedience to ecclesiastical authority, and forcing attendance at Mass on Sunday, the fulfilling of the Easter duty, forbidding mixed marriages, birth control, divorce, etc. People do not see that membership in the Catholic Church is a matter for enthusiasm, gladness, gratitude, joy, and even exultation. They are not filled with a desire to pass on to others the privilege which is theirs.

From all this Father Howell concludes that there is something lacking in the spiritual instruction which people normally receive. All too often the Sunday sermon is predominantly moralizing. The sermons at the usual type of mission are on the end of man, death, heaven, hell, judgment, etc., all very necessary, no doubt, but hardly very joyous and uplifting. At Mass the people are inert mute spectators, even though by joining their intention with that of the priest they may be technically participating. They know little about Holy Mass. Obviously they are in no way interested in it, still less thrilled by it. They recognize the Gospel because they are jerked to their feet. They recognize the Consecration because the bell rings. Most of them know that at the Consecration the bread and wine are changed into the body and blood of Christ. But they know nothing, or at least very little, about the meaning of sacrifice. They know that Holy Communion comes at the end of Mass, but they regard it as a kind of extra for the keener type of Catholic. Of its connection with the Sacrifice they have very little idea.

St. Boniface was born in 680 and baptized Winfred. He became a monk in England. But his heart was on fire for souls, and his missionary labors in Bavaria, Hesse, Thuringia, and Westphalia have given him the title Apostle of Germany. He was martyred in 754 with a band of fifty-two fellow workers. "Thou hast given him his heart's desire: and hast not withholden from him the will of his lips" (Ps. 20:3).

Futhermore, such people have no idea of the nature of sanctifying grace. They do not realize what happens to them at baptism. They have no sense of incorporation into the mystical body. Nor have they grasped the privileges, the duties, and the responsibilities of thus belonging to Christ.

These are the things, then, that Father Howell sets out to supply in what for want of a better name he calls Lay-folks' Week. The Lay-folks' Week consists, in America, of seven evening services. In England he usually gives eight. A leaflet for each service is supplied to all those who are present, and it contains all the hymns, the prayers to

be recited, the scriptural references, and so on, that the people will need to participate intelligently in the service. For his sources he goes to the liturgy, to the liturgical books; principally to the Missal, the Breviary, and the Ritual, and he also makes generous use of Holy Scripture, bringing about a union of the liturgy and Scripture.

His procedure is the same each evening. He begins first with a prayer to the Holy Spirit or some fitting introductory prayer. Then he spends about twenty minutes each evening with an instruction on Holy Mass. After that he spends about ten minutes teaching the hymns, which to the most part are strange to the people, at least to the people of America. Then the leaflet service begins with the opening hymn and prayers arranged in dialogue between the priest and the people, or between a special group and the people, making for very much activity as the service progresses. He gives the readings from Sacred Scripture as indicated in the leaflets and then he has the sermon on the main subject of the evening. The service concludes with benediction and a hymn.

The subjects of the seven leaflets as used in the American form of the Lay-folks' Week are the following. The first night he begins with the mystical body: "You are the Body of Christ." The second night is devoted to holy baptism: "You are all baptized into one body." The third night, confirmation: "You are soldiers of Christ;" here he also includes the sacrament of penance. The fourth night, on marriage: "This is a great sacrament." The fifth night, on the Holy Eucharist: "The Bread of Life." The sixth night, on extreme unction: "Death is swallowed up in victory." The seventh night, Saturday night, on the Blessed Mother: "Hail, full of grace." The eighth leaflet, as used in the service in England, is devoted to Christ the King.

What is our judgment now of Father Howell's Lay-folks' Week, having seen his sources, his material, and his technique? First of all his matter, his doctrine, is most excellent. And he gives it in a most inspiring and convincing manner. It is very, very positive. It is devoted almost entirely to the giving of an adequate idea of the divine life in us. And he does that, as you can judge from the subjects of the services, by explaining the sacramental system. As to his method of presentation, I feel that it is something that any of us could use. Those of you who have met Father Howell will agree, I'm sure, that there is only one Father Howell. But I feel sure that any one of us with a little study could use his material and the leaflets, just as they stand, and do it very effectively.

We might say a word about the hymns that he uses. The hymns

are for the most part unknown to Americans, but they are of the highest quality. They are very good. For my part, I felt that there were perhaps too many hymns. At each evening session, after the instruction he began by trying to teach two or sometimes three new hymns. I do not know how that worked out in other parishes, but at least in our parish, that was one of the most unpopular features. It may not have been so in other parishes. Our people felt, I believe, that they knew a large number of good hymns. They know over a hundred, and they did not see much point in learning these new hymns each night, hymns which they would probably never sing again. But this may not be a fair judgment of how the people will react to the hymns.

But I think there are too many hymns in the service, and if we are going to use the Lay-folks' Week we can substitute other hymns, provided that we can find some that will fit the text, that will fit the service, because, as you will notice by examining the leaflets, the hymns are an integral part of the service. And of course some of the old familiar tunes that we sing, the good ones, could be used, but it would be necessary to find other new hymns which are known in America and it might be just as well to use simply what he has and teach them to Americans, because they are of the highest quality. Along with all of his procedure, Father Howell, wherever the pastor wants it, and the bishop permits it, will teach the people to take part in the Dialogue Mass. And also he will have them singing, by the end of the week, creditably well a High Mass.

Now what is the people's reaction to the Lay-folks' Week? For our parish I can say that, on the whole, it was very good. The attendance held up very well during the Week. From information that has come in from other places where the Week was given, this was the usual experience.

II

Rev. Urban E. Gerhart

St. William's Church

Euclid, Ohio

Hoping to formulate some definite estimate of "Lay-folks' Week" as regards its acceptability and effectiveness on the part of both laity and clergy, I have prepared this inadequate summary. To this end I

prepared the following questionnaire and sent it to a section of those in the parish who attended the Week.

Questionnaire

1. Approximately HOW MANY out of the seven nights were you present?
2. If you attended only one or two nights, would you mind indicating your reason for NOT making the full week?
3. Did you like the Week?
4. How anxious would you be to make another Week?
5. What in your opinion was the BIG THING that impressed you the most?
6. Did the Week effect (a) any change in your THINKING?
   (b) any change in your MASS?
   (c) any change in your Holy COMMUNION?
7. Was the doctrine new to you?
8. Did you find it difficult to assimilate?
9. What comments would you make about the hymns?
10. Please indicate your evaluation of the whole Week—in detail. (Be frank with your opinion.)

It might be advisable to keep in mind that ours is a comparatively new parish, organized five years ago. Euclid is a city of thirty-seven thousand, a suburb of Cleveland. Our people are the general run of Catholics one would find in most communities. We have few professional people. The majority of our parishioners would be classed as working people.

First, let us consider the observation of the clergy who include the three stationed at St. William's in Euclid and those who merely dropped in for one evening to view the methods of the Week, about which they had heard. The opinions of the former should have more weight than those of the latter, inasmuch as the latter's picture would be somewhat incomplete. In general, the priests were impressed with the Week. There was unanimous agreement that the doctrine presented was of the highest caliber, simply and enthusiastically presented in a most beautiful manner. The priests also concluded that Father Howell was gifted intellectually and with a most remarkable enthusiasm. Some felt that *he* was the Week. This may be an important

thing to discuss during the Conference; the same effort might fail because of improper presentation by lesser luminaries.

One priest was not enthused about the method. He felt that it was a sort of Protestant type of service. Generally speaking, it can be said that the Week impressed the priests. The question of the hymns was debated; while all agreed that they were admirably suited to the doctrine, many felt that from the practical aspect it might have been more profitable to have the choir and people *recite* the hymns, and spend the teaching time involved on learning the Sung Mass and Vespers and Compline. We know this much from our observation at St. William's. One of the fruits of the Week has been a better realization of the people's participation. This was a splendid vehicle for indoctrination in regard to everyone's proper part in the Mass (including that of the choir). We had had congregational singing of the Mass previous to the Week; but the Week itself seemed to increase the zest for it. Then, too, after the Week, it was a simple matter of introducing our people to the Dialogue Mass which we now have every Sunday at both late Masses (with the approval and blessing of our Ordinary, of course). There is no doubt that the Week does encourage (if they need encouragement) the people in audience participation.

The questionnaire given above was sent to a cross section of our laity, housewives, laborers, and a few professional people. Of the number answering the questionnaires, 80% attended the full week (i.e., the seven evenings); 15% attended at least six of the seven evenings; the remaining 5% attended less than the six evenings.

In response to the question, Did you like the Week?, 5% omitted an answer; the remaining 95% answered Yes. A few qualified the affirmative with "very much." Then a little "catch question" follows: How anxious would you be to make another Week? All answered affirmatively, although a few qualified it by saying "not right away." One remarked that he would be "anxious for a shorter version of the Week." Question number five was, What in your opinion was the BIG THING that impressed you the most? This should provide an even better clue for future policy. Most replied that they were impressed by "the action" of the audience, "by the down to earth way in which the Mass was explained," "by the sermon on the mystical body."

As a follow-up on the above questions, the next inquiry was whether there had been any noticeable change in their way of thinking; had any change been effected in their Mass and Holy Communion

. . . Change in thinking was effected in 80% of the cases. Changes in their own Mass was effected in 72%, and a change in Holy Communion was effected in 76% of the cases.

In reply to the query, Was the doctrine new to you?, 77% answered in the negative, 23% in the affirmative. A factory worker elaborated "more fully explained" after he had already said No.

We theologically trained priests sometimes forget that those on the other side of the railing may not understand our abstract terminology; so question number eight was, Did you find it difficult to assimilate? Some of the priests observing the Week wondered whether the matter treated might be too profound for the ordinary mentality to comprehend. It is interesting to note that 88% said No; while 12% said Yes. One attorney remarked that "one needs a 'second wind' to analyze the thought processes of the brilliant mind of Father Howell."

Since the clergy raised the question of the number of new hymns that were taught, time spent, etc., and their usage later, I decided that it might be good to get the reaction of the laity by proposing the question, What comments would you make about the hymns? The general tenor of their response: "I love learning new hymns," "Undecided," "Too many and too much alike," "Too many and too difficult," "Too many for me to learn," "The hymns were a treat from the usual 'Goodnight Sweet Jesus'." (Parenthetically, I should like to add that this last response was from a non-parishioner.)

Finally, for a more complete reaction from individuals, the tenth question proposed was simply this: Please indicate your evaluation of the whole Week in detail. Be frank with your opinion. The comments here were most interesting. Time and space do not permit a complete narration, but the following should give an idea of the general reaction. A retired public high school teacher writes this: "The Week was most interesting due to the unusual procedure, the interesting personality of Father Howell, and a different approach to the subject matter. The doctrine was not new. The sermons were inspirational, the hymns were beautiful, but as they were new to us, they required too much concentration on the tune rather than on the words; therefore much of the beauty of the hymn was lost. Had they been familiar, we would have enjoyed them much more and would have sung them with more fervor. The services near the end of the Week became a little monotonous, the novelty of the procedure had worn off, but still I did not want to miss an evening for I did enjoy the sermons. Personally, I didn't like too well the responses of the

people to the priest. There was no time for silent prayer."

A young woman, a stenographer, has this to say: "Generally, I liked the Week very much. However, I think the good Father tried to put too much into a short period of time. I think if he had concentrated only on the Mass, or only on the sacraments, he would have accomplished much more. I imagine it was hard for some folks to assimilate all the thoughts and ideas proposed in one evening."

A middle aged woman, an office manager, says: "I think we, as laymen, need to know all we can learn about our holy religion. It seems to me that the liturgy, of which I know so little, is just one more phase of our education. I liked Father Howell's idea of praying and singing together and of tying up the prayers and the hymns with the subject matter. It makes our faith more alive and interesting . . ."

A housewife made the following observations: "It was a thrill to realize that many people were perhaps participating for the first time . . . . . it was such a change from a mission I had previously made elsewhere where stress was on sex and sin. This was indeed a treat as one could feel and realize you were getting Christ and His grace . . . . and a consciousness of the grace and its power within you."

A young lady who came to Cleveland from Detroit (a distance of some 150 miles), and who lived at a downtown hotel in order to be present for Father Howell's Week, observes: "The liturgy was presented with a thoroughness and beautiful simplicity. It is my earnest prayer that many parishes in every city will be privileged in having a Lay-folks' Week such as I attended at St. William's. When this is accomplished there will be a keener appreciation of the Mass and daily Mass will be well attended."

Since this year's Liturgical Conference will be exclusively for the clergy, I am hopeful that the observations of the laity in attendance at the first Lay-folks' Week in the United States will have some value in your decisions. With this idea in mind, we pray the Liturgical Conference not forget those whom we are trying to reach, the laity.

Finally, considering these statements as well as the opinions of others with whom I have discussed the possibility of Lay-folks' Week throughout the nation, might I project the following personal observations for your deliberation:

a) personally, I wonder about this matter of giving too much in such a short time. It was all "steak," no doubt about it. It took real concentration to follow it. Might it not be advisable to break the "Week" down to Triduums, i.e., three evenings?

b) Furthermore, as a layman observed, I too felt that time should be provided for rumination on these great truths, might it not be advisable to insert a short period for meditation following the main talk each evening? There are a thousand and one distractions at the front vestibule which may destroy the seeds before they become rooted.

c) In lieu of this, might it be advisable to conduct parochial days of recollection on the liturgy, also retreats as refreshers to the Week previously given?

It is my conviction that Lay-folks' Week is an instrument for the great renewal in parochial life. We need to pray ardently and work zealously for guidance in their furtherance and development here in the United States.

III

Rev. John J. McCormick

St. Mary's Parish

London, Canada

In the spring of 1949 the pastor of St. Mary's Parish, London, Canada, Father John T. Maloney of reverent memory, and the writer, his assistant, made their plans for the Fall Holy Hour Novena. At three times during the year, before Christmas, Easter, and Pentecost, we are accustomed to have a Novena of Holy Hours on Sunday nights. The purpose of the Novenas was to stimulate and deepen our parish devotion for the Holy Sacrifice of the Mass and the Blessed Eucharist.

Having heard of the renowned English Jesuit Father, Reverend Clifford Howell, from a devoted friend and guide in our liturgical efforts, we took the necessary steps to secure his services and planned to have him open our Fall series. As we had already planned a three week liturgical mission, a week for women, men and children respectively, we now hoped to have three Lay-folks' Weeks. This three-week arrangement was prompted not so much by the traditional reason as to accommodate the numbers and also our people were accustomed to coming to missions in that way.

Before the opening of the mission, which we called Lay-folks' Week, our parish crusade workers, about two hundred and forty strong, visited in pairs every family and home, Catholic and non-Catholic, in our parish district. At each call the workers tried to leave

a Lay-folks' Week folder. The content of the folder was culled from the literature forwarded to us by Father Howell. As our Holy Novena would extend for nine Sundays, beginning with and including the Lay-folks' Week, we included also the Novena program.

The door-to-door calls in preparation for Lay-folks' Week was itself a tremendous success. Many non-Catholics agreed to come because they were told that the service would include congregational singing in the vernacular. Our whole parish district was electrified with enthusiasm for the unique type of mission, Lay-folks' Week.

Rebecca is a great example of Christian womanhood. "Who shall find a valiant woman? . . . The heart of her husband trusteth in her. . . . She will render him good all the days of her life" (Prov. 31:10-12).

Father Howell, upon his arrival from the West, was very pleased with the preparation. He was somewhat concerned about giving Lay-folks' Week to a congregation made up first almost entirely of women, and then to another of men, but when he heard that the High School girls were going to do the part of the group each night at the ladies' Week, and that High School boys would play a similar role during the men's Week, and thereby lend contrast to the older voices in the congregation, he was quite at ease. I believe he responded with his characteristic expression: "By Jove, we shall see. This will be great."

I might explain here that on the Sunday nights during our series of Lay-folks' Weeks we had planned to use our upper and lower church to permit both men and women to attend. The first night we were filled up everywhere. The response to Father Howell's introductory sermon was wonderful. But when he returned to the sacristy after the ceremonies his voice was gone. This condition

proved to be serious and he had to be hospitalized in London for about three weeks.

Such a turn of events makes it quite difficult for me to report on the impressions and effects of Father Howell's Lay-folks' Week in our part of the world. However, we made an interesting discovery by meeting the situation that confronted us that Sunday night.

We called the Provincial of the Jesuit Fathers in Toronto and upon hearing our problem he very generously and very graciously sent his orator and scholar, Father Hochban. His task when he arrived was to "pinch-hit" for Father Howell and carry on Lay-folks' Week in the Father Howell technique. Being a professor of Dogmatic Theology and an able orator, Father Hochban had some things in his favor, and did a splendid job. It was a hard assignment since he was continually meeting deadlines. Father Howell sent him copious notes from his hospital bed. I believe these notes have now been compiled and edited. This experiment, which was quite successful, proved what Father Howell claimed, that Lay-folks' Week could be given by others with the help of his notes and sheets.

Our people liked Lay-folks' Week and they came out in great numbers. We substituted suitable hymns, which we knew, for the ones found on the sheets, but the rest of the plan was followed accurately. We observed from the first night, especially with some fourteen or fifteen hundred people, that the learning of these new hymns would not have been too popular. The first night the attention of the people lagged when Father Howell was teaching the hymns, but for the other parts of the plan they followed easily and enthusiastically. This interest and keen attention obtained throughout the whole Week under Father Hochban.

It was my privilege to study Father Howell's technique and even prepare to give one evening. Our substitute, Father Hochban, had to return to his headquarters after the first week, and Father Maloney and myself, being on the spot, took up the task of continuing the men's Lay-folks' Week. I can say that with the proper study and enthusiasm a priest could take Father Howell's notes and sheets and do a very fruitful job of giving a Lay-folks' Week.

As many of you know, our second Lay-folks' Week lasted but one night. After a most outstanding sermon on the mystical body, treated by a pastor who deeply understood and appreciated the great fact that all the baptized are members of Christ's body and that he himself was a principle member called to lead his section of the mystical body unto

the fullness of Christ for all eternity, Father John T. Maloney was called to his eternal reward.

Indeed, we cannot help reflecting on how much our Blessed Lord is calling us, His pastors, to launch out into the deep, and to go all out to lead our people in the proper worship of our Heavenly Father. Father Maloney died in the act of an all-out effort to lead his parishioners to adore and worship Almighty God through the liturgy of the Holy Sacrifice of the Mass and the practical use of the sacraments.

In conclusion I might briefly answer the following questions:

What were our impressions of Father Howell's plan and method?

Was our Week successful?

How did our parishioners respond to the technique?

Is this a good plan and how could it be improved?

We agreed that Father Howell's method of teaching so fundamental a lesson as is found in the content of Lay-folks' Week is excellent. It appeals to the people. The congregation became intensely interested in the matter each night and responded splendidly. A congregation of about five to seven hundred or less is easier to handle than a large church-full. At St. Mary's in London, Canada, the people were trained in congregational singing and worship. The plan was really not too strange for them, but they were trained for a real production of a Lay-folks' Week. It was generally observed that each evening service was too short; the people looked forward eagerly to the next evening.

The constant references to Sacred Scripture cannot be praised enough. They were perhaps the keynotes of interest and learning. This "reading of passages from the Bible" had a stronger appeal to our Catholic people than we could realize. Not only from our own Catholics and especially the converts among them, but from the non-Catholics who attended, we heard many consoling comments.

Indeed, in spite of our difficulties, Lay-folks' Week was a success. It is a very good plan. As for improving the plan, I might suggest that where congregations are being introduced to social singing and worship for the first time the technique might be modified. Perhaps the teaching of the hymns might give way to getting such a congregation to sing out some familiar hymns. The group might receive a little coaching before the first couple of nights.

In general Lay-folks' Week is an excellent plan. Its success with a particular congregation would depend on the man giving it.

DISCUSSION

St. Corentin, first bishop of Quimper in Brittany (V Century), is the subject of a famous legend. By a special miracle a fish which lived in a basin served him with a meal every day. He put his hands into the water, drew out the fish, cut off as much flesh as he wanted, and then put it back, where it recovered itself before his next meal.

FATHER WILLIAM BUSCH (St. Paul Seminary):

I have had the opportunity of assisting at Father Howell's Lay-folks' Week twice, once in the parish of St. Helena in Minneapolis, and once at the Seminary in St. Paul.

St. Helena's in Minneapolis: There are three priests stationed in this parish. Reaction there, of both clergy and people, was very enthusiastic. I think myself, considering what Father Howell set out to do, that he did just about a perfect piece of work. If we are going to do something like that ourselves, it will have to be modified, of course, according to circumstances. I feel that if he himself were pastor he would spread out his material and have a Lay-folks' Week, say, several times a year, at the different seasons.

In St. Helena's the one regret expressed afterwards was the lack of a follow-up, an opinion that came from both priests and people. The priests would like to follow up, but are a bit hesitant as to just how they should proceed. There is this much of follow-up: Father Howell's sermons, of which they have the outlines, have given them inspiration and direction for their work with their convert classes and also in their regular Sunday sermons. For example, last Sunday the ser-

mon preached by one of the priests made explicit reference to Father Howell and his Lay-folks' Week; and the subject of the sermon was the connection between Holy Communion and the Holy Sacrifice of the Mass.

The hymn singing went well. St. Helena's is not a congregation accustomed to a lot of hymn singing, as is St. Liborius, but they caught on and did very well.

The Saint Paul Seminary: We engaged Father Howell for the regular annual fall retreat for the seminarians. This gave him the opportunity of introducing the Lay-folks' Week as one feature of his retreat. Of course, it did not tie in with the usual order of a retreat. Father explained to the seminarians that he would conduct the retreat in such a way as to show them what he was trying to do among the people through the Lay-folks' Week. The reaction among the seminarians was very good. I asked them to give their impressions in writing. This request came nine months after the retreat itself, shortly before I came down here. Here is what some of them have to say:

"The Lay-folks' Week was well received by the student body, despite the previous indifference of some of the seminarians to the Liturgical Movement, which they have not understood."

"In attending these conferences on the different days of the week I had the pleasure of obtaining a very pleasant and coherent understanding of the sacraments, and especially of the Holy Sacrifice of the Mass. It was very good to receive such a deeply dogmatic presentation of sacramental theology in contrast to our class room study on what was valid and what was licit in the reception and bestowal of the sacraments. I know that it is necessary for priests to know these requirements. However that is not sufficient. I am convinced that this is one of the particular reasons why many sermons are about how to receive the sacraments instead of being an instruction on what is received. An example might illustrate the point: a sermon on the obligation of attending Holy Mass on Sundays and holy days of obligation is often preached rather than a well-prepared sermon on the Sacrifice of the Mass."

Another one says: "The most outstanding of the sermons, in my opinion, was the one on the meaning of sacrifice, in which Father Howell employed with great skill much of the material in the first pages of Masure's book, *The Christian Sacrifice.* The responsorial dialogue composed from scriptural and liturgical sources seemed to be most effective and dramatic. I personally have never fully experienced

before the dynamism and the vitality of the forms to which we are so accustomed in praying the Breviary. I wondered too, as I finished the Week, whether there was some method in which other seminary retreat masters might be acquainted with this type of conference. Indeed, with the substitution of the subject of holy orders, in place of matrimony, Father Howell's conferences would be a welcome change. The spirit and wording of the hymns were especially pleasing, after a long experience to the largos and adagios of the standard American hymnal. The words chosen for the tunes were attractive because they, for the most part, had a contemporary ring about them. When the Lay-folks' Week was over I wondered how many pastors were inclined to follow up the work."

Another wrote: "In general, I can say that my reaction is one of the keenest enthusiasm. I enjoyed every moment of the Lay-folks' Week, even down to the directions of the hymn practice. I found myself eagerly anticipating each day's exercise, and after it was over, wondering how the time had passed so quickly. Doubtlessly the novelty of the exercises, the engaging personality of Father Howell, and the setting within the retreat were contributing factors to these enthusiastic reactions. Nevertheless I ended the Week with a conviction that this was a method of presenting Christian doctrine to our people that is vital, interesting, and admirably suited to our times. It's a method of instruction that *appeals* to the modern American mentality which likes to be active at least part of the time while learning and worshipping. Lay-folks' Weeks carefully planned by skillful American priests could not only do much to satisfy the longing for social worship which American lay people are only inadequately satisfying in novenas, but it provides a positive method of instruction in the basic truths of Catholic faith and spiritual life, about which there is such a lamentable ignorance, to which ignorance the Pope recently attributed most of the evils of our time. Besides fulfilling the longing of our people to sing and to participate in the worship of God, the people are led here to appreciate their dignities as Christians; instead of being threatened into observing God's law, they are almost unwittingly made to feel that in view of their dignity they want to act as Christians should. In this method of instruction and worship there is scarcely need, for example, to warn the people against divorce, birth control, and so forth, after a consideration of the meaning of matrimony. Every aspect of the Lay-folks' Week contributed to the success of the whole week of exercises. The hymns were singularly well chos-

en, easy to learn, strong and thought-provoking in doctrine, with melodies that one afterwards liked to hum to oneself. The sermons were brief, to the point, in the everyday language of the people, yet thoroughly and basically instructive and in many places truly inspiring. The selections taken from Scripture and the liturgy and papal encyclicals, thoughtfully prayed over by the people, did much after the hymns and instructions to fill the hearts of the people so full of God that they will hate the idea of offending Him."

A final word in regard to the hymns. The first hymn in the Week is by Chesterton, "O God of Earth and Altar." This hymn has been copied and mimeographed in St. Paul, and is being sung by the choirs of six parishes in St. Paul and Minneapolis with the hope that it will be later taken up by the entire cougregation. I call your attention to this first hymn by Chesterton, "O God of Earth and Altar," and I ask you to consider how well it applies to the world conditions of our time. Would it not be a very appropriate hymn, not only for America, but for all the nations that are not atheistic? Would it not be better than "God Bless America?"

FATHER URBAN C. NEUDECKER (Austin, Minnesota):

I am the younger brother of Father Leo Neudecker, at whose parish the Lay-folks' Week was also held. I didn't come prepared to make any comments, but it might be interesting to bring the reaction from Conception, Minnesota, to Conception, Missouri, on Father Howell's Lay-folks' Week! I had the opportunity to observe, participate, and give part of the Lay-folks' Week. Father Howell had had something of a "breakdown." He had so many Lay-folks' Weeks by the time he had arrived at Conception, Minnesota, that his voice failed him, and I was run in as a substitute. I don't know if there are many of you who have already given a Lay-folks' Week. I also have received an unsolicited reaction to the Week. I always like the reaction of my good, white-haired mother to things. I think she is so filled with common sense. She has no formal Catholic education. And I recall her comment afterwards to this Week. She said, "I never learned so much in my life. It's better than those old time missions where they're always talking to us about hell. I never did so much praying in my life, as I did during this Week." I think this is a very valid reaction of one of the persons for whom a Lay-folks' Week is intended. I gave several of the leaflet services to assist Father Howell when he could not speak anymore. It was not hard to do. I was at

that time stationed just six miles from my brother's parish at Conception, Minnesota, and I would be over there each evening for the services. I came totally unprepared, but they gave me a leaflet and said, "Here, you take this part and that part." Several evenings I gave a little instruction basing myself on Father Howell's notes. So I do know that it is possible for the rest of us to use this matter fruitfully. The hymns are very good, but I'm sure they would be very difficult for the average parish with which I am acquainted in the diocese of Winona. They are especially good because they are so appropriate and add to the doctrinal content of the particular sacrament that is discussed that evening.

I think some of the responses of the leaflet seem a bit stilted on the lips of many of our American people. I would suggest that they be rewritten somewhat. It is possible that there are some hymns with which our American Catholics are more familiar, which might be substituted. There is one word that for me sums up the Lay-folks' Week: "It was so positive." This remark ties up so well with my good mother's reactions. She never learned so much in one week. I myself hope to use the leaflet service, for instance, on the Sunday evenings of Lent. That way they will be spaced at weekly intervals. I think we can find other hymns that we can add. It would be very difficult for us to teach hymns unfamiliar to our congregation.

The Week has had some lasting influence. Several days ago I was in my brother's parish again and I heard some comment regarding participation in communal singing and common prayer. There is not nearly as much as the pastor wants; but at least there is a carry-over from the Week. I think one really important point of the Lay-folks' Week is that the people do have an opportunity to come and participate in prayer in a positive way.

MR. JOHN K. ROSS-DUGGAN (Chicago, Illinois):

I have only recently visited England and France and Italy. While in Rome I had the opportunity of visiting the Irish College, the Scottish College, the English College, as well as the Beda College, the North American College, and the College of the Propagation of the Faith. One thing I come back assured of is that we are certainly in a world crisis regarding lay participation. The subject comes up almost wherever one goes. The priests and people are disturbed because there is a barrier between the altar and the pews. Th situation is even more critical in Europe for the particular reason that the Church faces a

bitter enemy in the Communist Republic which stands for secularism, materialism, and for the use of every popular means of enlisting adherents to their doctrines. Hence the priests and some of the bishops are really very much disturbed, and in their remedies they have been rather daring, which may account for the magnificent courage and the very practical methods of Father Howell. Father Howell is a man who is greatly respected in Great Britain. Father has persisted in his work courageously and with such great success that he stands today, I would say, as one of the greatest proponents in the English speaking world for the solution of the problem of lay participation. When I say solution to the problem, however, I hardly mean this in its full content. I mean that he is one of the most active forces breaking down the apathy and the silence of the laity.

One of the staunchest defenders of the Church's rights and liberties against secular encroachments is St. Thomas Becket (1118-1170). "Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life" (Jas. 1:12).

In England there are other men who are working on this problem. I refer to Father Iltud Evans, a Dominican, who has a sacramental mission which he gives on seven days, taking up each of the sacraments in turn. The emphasis is not so much on hymns, but there is a participation by responses from the congregation. A very novel feature of his mission is a dramatic presentation of the sacrament. An interesting thing, by way of example, is that on the night that penance is the subject the pastor goes to confession to the assistant on the altar. All the altar-boys are arranged around the pastor. While the pastor is confessing his sins, all the altar-boys cordially point their finger at the pastor! However, when the pastor receives forgiveness from the assistant, the altar-boys are right at the pastor's side. Then they turn their hands to the cross and to the pictures of the saints and appeal to them to support the pastor in his new resolutions.

In France, of course, the great leader of lay participation is Abbé Michonneau in Cologne. I went to Mass four Sundays in a row at his church. He is another Father Howell, full of daring, full of courage, and full of popular appeal. In other churches, like at the Church of St. Severin, St. Germain du Pres, in the Church of St. Francis Xavier, all the altars are turned towards the people, which really gives an intimacy to the Mass. The responses in these places are magnificent. In St. Francis Xavier Church in Paris, which is the equivalent of any of our large city churches, a complete High Mass is chanted every Sunday by the entire congregation, and as a matter of ordinary regular routine every other Mass is a Dialogue Mass. Abbé Michonneau's method, of course, is simply explained in his book, *Revolution in a City Parish*, which translated is now available with a cordial introduction by the Archbishop of Boston. It calls, most importantly, for the presence of the priest in the pulpit throughout the Mass and the dialogue and the readings in French of the Ordinary of the Mass as well as the common recitation by the congregation of the Gloria and the Creed in French, for these are the principal points of contact between the Mass and the people. The hymns sung are well known and are sung with great vivacity. It made a lasting impression on me to see the people going to the altar rails singing and coming back singing. And finally, a strange phenomenon, they went out of the church into the streets singing and finishing the hymn in their secular environment. This really made a decided link between the Mass and the graces of the Mass and the worship of the Mass and the offering of the Mass, and their work of perpetuating these things in their daily lives.

Strangely enough, within the shadow of St. Peter's in the Church of La Nativitá on the Via Gallia, works Don Rovigatti, the Michonneau of Rome. He has a similar type of participation, full of courage, popular in its appeal, but not as precise as the French. I do not wish to indicate the French services are militaristic. But the Italians sort of move around and shift around and are "at home" in their Father's house, so to speak. This Italian priest gets the people on the dialogue and meditates with them during the Offertory, and up to the Consecration reads the prayers of the Mass in Italian. Evidently Father has some very good friends in the Secretariate of State, because one of the Monsignors told me to go to see Don Rovigatti. There are four other churches in Rome where lay participation is very active.

The students at the various colleges in some measure are also discussing the problems of their homelands. The Australians are very

much perturbed by the Communist menace, which I think probably was as serious as in any country. The Communists in Australia were working through a labor union that is more than fifty per cent Catholic. It had really taken over the labor movement and was just about ready to deliver it into the hands of the Communists. It took very, very daring measures to combat this infiltration. For your information, there does exist in Australia a Catholic underground, cordially approved by the hierarchy, with their own F.B.I. and espionage service and what have you, that bored into the leadership of these Communist unions. It has brought about a revival of the Christian conception of labor problems to the extent that the situation there is much better than it was.

FATHER NORBERT RANDOLPH (Chicago, Illinois):

Last year at the Liturgical Week I spoke to Father Howell and asked him if he would come to St. Teresa's and give one of his Layfolks' Weeks. Well, we were kind of johnny-come-late, and Father was all booked up when we came with our official request. But his answer was: "Isn't it possible for someone else to do this work? I'm Father Howell, yes, but I can't be everywhere. Other priests certainly can do just as well."

So during the week which bridged September into the second of October last year we had a little liturgical week at St. Teresa's. We called it Reunion with Christ. I secured the services of six other priests. We started on Sunday and ended on Saturday. The first of these talks was given by Father John O'Connell who will be the chairman this afternoon. He spoke on the divine life and sanctifying grace. Each evening a new man treated a new topic. We followed largely Father Howell's own arrangement.

Instead of singing hymns we had a singing practice. We used the *Our Sung Mass*, with which I became acquainted at St. Louis last year, and published by Pio Decimo Press. We bought five hundred copies, gave them to the people, and instead of singing hymns put in a practice session. We started off very easily, with the beautiful hymn, "God, Father, King of Glory," in honor of the Holy Trinity. This was something the people were used to. It was more in line with modern music. It was an ice-breaker.

The second evening we took the responses for the High Mass, with which many of them were acquainted. Only then did we start with the Kyrie, the Gloria, etc. By the time Saturday evening came, these

people knew enough that on Sunday morning, at the eight o'clock Mass (Our High Mass is at 8:00 to enable the people to receive Holy Communion conveniently at the parish High Mass) the people themselves sang! I myself directed the singing. It was a wonderful experience. Nor has interest and progress stopped. The children's choir now forms the schola; but the people have been singing the Mass through the entire year. The high point was the Mass at midnight last New Year's. All those that were there, priests and people, agreed that it was the most thrilling experience they ever had. It can be done!

THE SPIRIT OF SEXT

Rev. Walter Heeney, O.S.B.

Conception, Missouri

The hour of Sext, with other hours of the Divine Office, takes its name and place in the day from the military life of the early Greeks and Romans. These different times; Prime, Tierce, Sext, None, and Vespers, divided the day into three-hour intervals. This traditional determination of prayer hours consecrates the whole day at these intervals and encourages us to pray at all times throughout a day.

Rector potens, verax Deus,
Qui temperas rerum vices,
Splendore mane illuminas,
Et ignibus meridiem:

Extingue flammas litium,
Aufer calorem noxium,
Confer salutem corporum
Veramque pacem cordium.

Jesu, tibi sit gloria,
Qui natus es de virgine,
Cum Patre, et almo Spiritu
In sempiterna saecula.
Amen.

This hymn of Sext is certainly an inspiration for the Church at prayer. Also we can say that besides giving us inspiration it performs a sort of "cleansing of the temple."

1) Inspiring us at prayer: Here at midday we again turn to God who has given us the beauteous light at the beginning of the day and now makes it hot and bright. We stand at high noon looking back at the morning hours and ahead at the hours to come—our work in the forenoon and the work to come in the afternoon. From this vantage position, Sext may be said to be the hour of "love of neighbor." "Extinguish flames of strifes, dissensions, envies, etc. Banish evil desires. Keep the body whole and give us peace of soul." In fact we receive "health of body" when we ask the God of Truth to "extinguish dissensions, envies, evil suspicions (*flammas litium*)." The "peace of soul"—life in Christ Jesus—is the answer to our request for the removal of the "heat of passion, *calorem noxium.*" Love of neighbor, with whom we have worked in the morning and with whom we will work in the hours to come, is the inspiration we receive to fulfill the law of God. The Psalmist meditates on fulfilling the law of his faith. He holds steadfast to the Law, does not want to associate with those outside the Law. Those who have for a time neglected its observance, these too he shuns. He must observe the Law.

Loving our neighbor is part of our law of loving—the first part being love of God. We pause therefore at the hour of Sext, in the middle of our daily life, and are inspired to continue our love of neighbor. "Not everyone that saith to me, Lord, Lord, . . . but he that doth the will of my Father . . ." (Matt. 7:21).

The heart of our Blessed Mother was the seat of love. Her heart was on fire with the desire of being obedient to God's command. She loved the law of her Creator. She loved His creatures. In the liturgy of today, the Blessed Mother is our particular example of loving God and neighbor.

2) Cleansing of the temple: Midday is an excellent time for cleansing the temple of the Holy Spirit. High-noon heat may have brought a dissension in the mystical body. Now is the time to work with the grace of cleansing. The Psalmist has become as a "skin in smoke" (Ps. 118:83), shriveled and wrinkled, but the contents of the skin is well seasoned with the observance of the Law. As the heat of God's power works, it heals and consecrates this midday hour of prayer.

Accompanying the general inspiration of this hour is the inspiration of the morning's particular liturgy. The Divine Office prayer-

fully continues the thoughts of our action at the Holy Table, especially through the *oratio*. The Divine Office, forming as it does the setting of the "pearl of great price," extends throughout the day the value of this precious jewel, the Holy Sacrifice of the Mass. We return frequently in the various hours of prayer to drink deeply at the source of all divine life, Christ's death on the Cross.

AFTERNOON SESSION

AUGUST 22

Chairman: Rev. John P. O'Connell, Chicago, Illinois

THE MYSTICAL BODY

Rev. Alphonse Westhoff

Kirkwood, Mo.

There was a time, within the memory of most of us, when, to speak of the Church of God as the mystical body of Christ branded the speaker, even in clerical circles, as a bit peculiar. All of us had seen the tract on the mystical body in our dogmatic theology texts; few of us had given it any particular attention. Now all of that has changed. Every priest can use the term glibly in a sermon and no one thinks anything of it. That is the trouble; no one thinks anything of or about it.

Many a learned treatise has been written on the subject during the second quarter of our twentieth century. It was brought into proper focus by the encyclical *Mystici Corporis* of June 29, 1943. But in spite of all this very important progress, the truth embodied in the dogma of faith, the Church is the mystical body of Christ, has not penetrated very deeply into the lives of most Catholics, perhaps not even of most priests.

It is not my purpose to attempt a learned paper on this subject; there are many more able theologians here than I. I shall confine myself therefore to an attempt at giving something of an explanation of this truth in terms that might be understood by the average parishioner, possibly even by the children; and to try to relate this truth to the subject of the parish.

So, without further ado, let us begin this way: We are accustomed to use the phrase "our Holy Mother the Church." This means that the Church, with a mother's care and love, guides and directs us on our way to heaven. But it means more than that. For a mother is mother, not primarily because she guides and directs her children, but because she *bears* children, *gives them life*. And our Holy Mother the Church does that for us.

The Church, then, is our mother, giving us life, in the *supernatural* order of things. From her womb we were born, in baptism. Listen to what is chanted on Holy Saturday at the blessing of baptismal water: "May this water, prepared for the *re-birth* of men, *be rendered fruitful* by the secret inpouring of His divine power; may a heavenly offspring, conceived in holiness and born into a new creature come forth from the stainless womb of this divine font." The womb of Holy Mother Church is fructified by the "secret inpouring of His divine power." And to signify and effect this, a short time later, the paschal candle, the symbol of Christ, is three times lowered into the water with the words: "May the power of the Holy Ghost (who is the Spirit of Christ) descend into this brimming font."

The Church is mother in the supernatural order, *because* she is the chaste bride of Christ. St. John in the Apocalypse tells his vision of the Church: "I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride, adorned by her husband" ((Apoc. 21:2). And a few verses later, one of the seven angels speaks to St. John and says: "Come, I will show thee the bride, the wife of the Lamb" (Apoc. 21:9). With St. John's words in mind, it is easier to understand what St. Paul meant when he spoke of the union between Christ and the Church as a *nuptial* union and the proto-type of Christian marriage. "The husband is the head of the wife, as Christ is the head of the church. Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the church, and delivered Himself up for it" (Eph. 5:23 ff.).

So the Church, in St. John's and St. Paul's language, is the chaste and fruitful Spouse of Christ. To her Christ gives His Spirit, the Holy Ghost, so that in the Church divine life may be conceived and grow. But, conceiving divine life in herself, she herself is filled with divine life. Thus she becomes also the body of Christ, animated by His Spirit. So the fact that the Church is the mystical body of Christ flows from the fact that she is the bride of Christ.

It is important to remember that we do not use the term "mystical" in this connection to imply that we are talking about something figurative. The Church is really a body. That is not to say that it is His physical body, nor of course, His Eucharistic body. But it is real, not fanciful. For a body is a union of parts bonded to one another by a common principle of life. That is true of the physical body of an animal or of a human being. But it is also true of the mystical

body, because the members are united to one another by a common principle of life, who is the Holy Ghost, the Spirit of Christ. There is therefore the same life both in the Head and in all the members. Our Lord Himself made this clear when He spoke of Himself as the Vine and of us as the branches.

I don't know whether or not St. Augustine was the first to show the connection between the words our Lord used, and those of St. Paul, concerning the mystical body. But, you remember, he is one who does so, in the homily we read on the feasts of martyrs during paschal time. There we read: "This passage of the Holy Gospel (St. John, Chapter 15), wherein the Lord said that He is the vine and that His disciples are the branches, is to be understood in the sense that He is the Head of the Church, and we are the members of Him who is the mediator between God and man, the man Jesus Christ. The vine and the branches are of one and the same nature. Therefore, since He is God and that is not our nature, He was made man, so that in Him there might be this vine of humanity, of which men might be made branches."

The reason why branches are part of a vine is that they have the same life in them. There might be a thousand stalks of corn in a field. Each stalk is a distinct unit and does not depend upon any other. Each has its own life. But the branches of a tree are not separate units, they *do* depend upon the trunk for their life. Cut off from the trunk they are lifeless branches. That is what our Lord meant to convey by His illustration. That is why He said: "As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you unless you abide in Me. I am the Vine; you the branches: He that abideth in Me, and I in him, the same beareth much fruit" (John 15:47). And fruit-bearing is a power emanating from life. There is a very important difference between the way in which the branches of a tree are attached to its trunk, and the way in which the spokes of a wheel, for example, are attached to the hub. A spoke detached from the hub is just as much a spoke as it was before. But a branch of a tree detached from the trunk is not. Because, when it is attached it has life; when detached it is dead.

What Christ said was repeated in a different way by St. Paul. You will find in the encyclical *Mystici Corporis* that Pius XII makes reference more than seventy times to the teaching of St. Paul on the subject. We have many such passages in our Missal, which might be utilized when they occur, to emphasize this doctrine of the mystical

body of Christ to our people. Here are a few that I noted: on the feast of the Holy Family, from Colossians, Chapter 3: "Let the peace of Christ rejoice in your hearts, wherein you are also called in one body." On the I Sunday after Epiphany, from Romans, Chapter 12: "As in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ, and every one members one of another." On the Vigil of the Ascension, from Ephesians, Chapter 4: "And He gave some apostles, and some prophets and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying (building up) of the body of Christ." On the XVII Sunday after Pentecost, again from Ephesians, Chapter 4: "One body and one spirit, as you are called in one hope of your calling." On the feast of Christ the King, from Collossians, Chapter 1: "He is the Head of the body, the Church." And then there is the passage from the Acts of the Apostles, Chapter 9, wherein our Lord Himself identified Himself with His Church: "Saul, Saul, why persecutest thou Me? . . . . I am Jesus of Nazareth, whom thou persecutest." The passage I like best, although I do not believe it occurs in the Missal, is that found in the I Epistle to the Corinthians, Chapter 10: "The bread that we break, is it not the partaking of the body of the Lord? Because the bread is one, we, though many, are one body, all of us partake of the one bread." There is more than one sermon on the Holy Eucharist in these words.

"The cup of blessing that we bless, is it not the sharing of the blood of Christ? And the bread that we break, is it not the partaking of the body of the Lord? Because the bread is one, we, though many, are one body, all of us who partake of the one bread" (I Cor. 10:16 f.).

It is precisely this truth of the mystical body that explains the real reason why we are Christians: not merely because we believe in Christ's teachings; not merely because we follow His precepts as a rule of life, but primarily because we are members of His body. We have a sharing of *His* life in ourselves. This we call our supernatural life or sanctifying grace. This is what makes us children of God, temples of the Holy Ghost. We have a community of life with Christ who is the Son of God, and community of life with Him makes us other Christs, Christians.

It follows that Christ is really in the world today, not only because, as God, He is present everywhere, not only because of His sacramental presence in the Holy Eucharist, but because His body is here, He the Head and we the members, who make up the complete Christ. Just as He chose to have a physical body to carry on His activity on earth during his thirty-three years, so He chose to have His members *continue* His work for all centuries thereafter. And that mystical body, I repeat, is real. His Church is not just an organization, but a living organism, just as much an organism, although of a different kind, as is His physical body, or yours or mine.

I would like to sum up my own rambling thoughts on this subject with a quotation from *The Mysteries of Christianity* by Dr. Mathias Scheeben: "Faith enables us to see in the Church, not merely an institution established for the education and guidance of natural man, but one that confers on man a new existence and a new life, a wholly new supernatural rank and destiny, and that is destined to support, strengthen and direct him in his striving for his destiny. To the eyes of faith the Church is not merely a society founded and approved by God or a divine legate; but it is built upon the God-man; it is made an organic part of Him, it is raised to His level, it is upheld by His divine power and is filled with His divine excellence. The Church is the body of the God-man; and all who enter it become members of the God-man so that, linked together in Him and through Him, they may share in the divine life and the divine glory of their head. Lastly, as seen by faith, the Church is more than a handmaid of God or of the God-man, a servant who would aid in bringing about a certain limited intimacy between God and man. As the Mystical Body of Christ the Church is His true bride, who, made fruitful by His divine power, has the destiny of bearing heavenly children to Him and His Heavenly Father, of nourishing these children with the substance and light of her bridegroom, and of conducting them beyond the whole range of

created nature up to the very bosom of His Heavenly Father."[1]

Most Catholic people live their lives as members of the mystical body of Christ through membership in a parish, which is its smallest unit. This truth is not always so well recognized as it should be. The parish, seen in its proper light, is more than a mere organization of people living within certain territorial boundaries. A pastor is not just an official to direct its activities. Rather, he is the dispenser of divine life to his parishioners. He, the minister of Christ, stands in something of the same relationship to them, as Christ Himself does to the whole membership of the Church. In that relationship he is *alter Christus*. Through his sacramental ministrations he establishes and develops the supernatural but very real union between them and himself, as well as their union with one another. When he baptizes he engrafts another branch on the Vine which is Christ, and the baptized begins to share the life that is in Christ, but that is also in all the other members of the parish to which he belongs. When the pastor Sunday after Sunday offers the Holy Sacrifice for and with his parishioners, he both presents Christ to them and them to Christ. He does not merely consecrate the bread and wine in the act of transubstantiation, but he also dedicates his parish to God and it takes on increasingly the character of the divine. He is fused together with the members of his parish, into one oblation with Christ to the heavenly Father, and their union becomes still more intimate as at their common table they receive their heavenly food. If the divine life was lost, he re-establishes the full union with Christ in the fallen member, or intensifies it in souls of those who have not sinned seriously. The streams of divine grace are directed into the everyday life of the parish by means of the sacramentals, which he administers in the parish church or in their homes.

So pastor and parishioners come to be united with one another by that bond of divine life which unites Christ the Head to the members of the mystical body. The supernatural life proceeds from Christ, passes through His minister, the pastor, and reaches into the souls of his parishioners. So the parish too is an organic unit, not just an ecclesiastical organization. For pastor and parishioners are not only motivated by a common purpose, the spiritual welfare of all, but they advance toward the attainment of that purpose by a community of life, by the participation in the divine life of the mystical body, com-

[1] P. 541 f. Quoted with the kind permission of the publishers, B. Herder Book Co., 15 and 17 South Broadway, St. Louis 2, Mo.

municated to them by means of the sacred mysteries, administered by the pastor and shared in by all. Thus the parish is a unit of the mystical body of Christ which is both living and life-giving. Its members are not merely so many baptized individuals, but members of one another. The more they realize this and enter consciously into the supernatural activity of the parish, the more do they build up the body of Christ and "attain unto a perfect man, unto the measure of the age of the fulness of Christ" (Eph. 4:13).

DISCUSSION

FATHER PATRICK CUMMINS, O.S.B. (Conception Abbey):

I have a professorial scruple. In all discussions on the mystical body the phrases "the mystical body" and the "mystical body of Christ" are used interchangeably. Are the two interchangeable? Is not one deficient, or the other pleonastic? I think we should stop saying "the mystical body of Christ," because when we say "the mystical body," we have already expressed the Head and the members, we have already expressed Christ and the Church. This, I repeat, is a little professorial scruple, but I believe it influences our presentation of the doctrine.

FATHER THOMAS CONLEY (Hubbard Woods, Illinois):

I merely wish to bring up a point that you all know, I am sure, that the Holy Eucharist is the great sacrament which builds the unity of the mystical body. As a means of inculcating this unity, I suggest to those who are working toward the chanted Mass and chanted participation in the Mass, to teach the people the simple antiphon comprising the text which Father Westhoff said is his favorite one: *Unum panis et unum corpus, multi sumus, omnes qui de uno pane et de uno calice participamus.* At home the people sing these words as they come up to receive Communion. The meaning of these words is explained to them again and again. The practice means so very much to them; it has taught them their unity with each other in Christ.

FATHER JOHN O'CONNELL (Chicago, Illinois):

As Father was speaking I was reminded of the secret of Corpus Christi which refers to the Eucharist as the *sacramentum unitatis et pacis.* I think Father has given us at least one avenue of approach toward inculcating this doctrine.

FATHER BENEDICT EHMANN (Watkins' Glen, N. Y.):

In regard to the presentation of the doctrine of the mystical body on a popular level, I do not think that the sermons of St. Augustine or St. John Chrysostom have been nearly adequately enough tapped. And in order that they may be I would like to suggest that the modern translations into English of the Fathers of the Church, which are now appearing, would do well to include some of the sermons of these masters. I subscribe to one of these series, and I get a volume every so often. No doubt the work is scholarly and well done. But I would like to see volumes appear more useful to the priest who wishes to break the bread of truth for his people with greater simplicity and unction. I am waiting to see in my mail a volume of a translation of some of St. Augustine's sermons. There are dignitaries in the country who are competent to do it. Take the sermons of St. John Chrysostom. These sermons are on a popular level. They were delivered in simple, short sentences. They drove home with all the power and unction of the Holy Spirit speaking through this wonderful Doctor of the Church the doctrine of the mystical body. In these sermons we have a grand source in which to learn new ways of presenting the mystical body to the people.

FATHER JOHN O'CONNELL:

I think that that is being done in France. From information that I have picked up here and there, I understand there is a series of the translations of the Fathers appearing in France, and it is called, significantly, not the Fathers of the Church, or Early Writings, but Christian Sources. As far as I know it is being done under the leadership of Father Danielou, who taught in Father Mathis' summer school at Notre Dame. No doubt they feel that to restore the Christian life it is necessary to go back to the sources, Scripture and the Fathers. Their work in providing these French translations is not meant to be a pedantic work just for scholars, but is intended as the nourishment for the Christian revival in France.

MONSIGNOR HELLRIEGEL (St. Louis, Mo.):

I would like to know what the pastors are doing in their schools. The other day a pastor told me: "Well, this mystical body business, it's too difficult for children." But if we do not start in school, when will we start? And certainly we are not less intelligent than were the early Christians, who were carried by the thought of the mystical body!

In school I make use of illustrations. I usually tell the children, "See, there are three big words in the Bible about the mystical body. One is by our Lord, another by St. Paul, and the other by St. Peter. Our Lord was a country man. He spent most of His time in the country. And so He uses a country example." He says, "I am the Vine." And I draw a vine on the blackboard. "And you are the branches. Now if you stay in me and I in you, you will bring forth much fruit; but without Me, you can do nothing." The second graders and the third graders know this text by heart; they can also illustrate it on the blackboard.

Secondly, St. Paul. St. Paul was a city man. He knew little about wheat and cockle and the lilies of the valley, and also little about vine and branches. But he did know *men*. And therefore he couches the doctrine under the figure of a man. Christ is the head, and I draw a head on the board. And the Church is the rest of the body. And we are members one of another, all filled with the life that flows from the Lord, the head, into the body and into every member. I illustrate the members.

ST. PAUL

Then comes St. Peter himself. The Rock says that Christ is the great cornerstone and that we are the living stones built on that cornerstone, making a house, a *domus spirituale*. And so the children must draw the vine and the branches, the head and the body, and the big cornerstone with a big Chi-Rho on it and the other stones making a *domus spirituale*. You would be surprised how the children can be reached in this way by illustrations. An example. Some four months ago two boys had a fight, two first graders. (This can happen too in what some people call a "liturgical parish"!) One of the boys socked the other a good one. And the third one, as I was coming out of the house, said, "Listen, Monsignor, that fellow struck Christ the Lord!"

FATHER THOMAS ALLEN, O.S.B. (Conception Abbey):

Monsignor's remarks reminded me of an article that appeared last

year in the Catholic Digest, written by a priest who has done much fine work in the Liturgical Movement, Father LeBeau. He has the same system that Monsignor uses in his classroom. In his high school and college teaching years, before he hit upon this method, he had difficulty in putting across the idea of the mystical body. So later on when he had to teach in the seminary he devised a number of drawings and diagrams which he used with the blackboard in order to explain the mystical body.

FATHER ROBERT O'KEEFE (Chicago, Illinois):

No one, I feel, needs to look for occasions to preach on the mystical body. I think these occasions already exist. And in the absence of Father Daniel Kantwell, who is a member of the Catholic Labor Alliance and also chaplain of Friendship House in Chicago, I'll remind you what he would say were he here: that for the terrible conditions that already exist in most of our large cities, racial segregations, homelessness, and destitution, the mystical body is a specific remedy which the Pope has given us. Rather the mystical body is not exactly the remedy for these evils, but it gives us a realization of the gravity of these conditions, and sufficient spiritual motivation to work for their betterment. We should not stick strictly to sociological answers, to the fact that we are all descendants from one common parent, Adam. We are also members of the mystical body, a fact not irrelevant to the circumstances.

FATHER JAMES JONES, O.S.B. (Conception Abbey):

I have a pastoral tip. Two summers ago when I was a young priest I was a resident pastor for two whole weeks. (Since then Father Abbot has trusted me only on week ends). Thursday afternoon I am going to try to develop this point a little more, but Origen, and first of all, the Ritual, says that processions contain sublime mysteries, mysteries which pastors should explain to their people. For Origen and the Alexandrian Fathers, *mysterium* or *sacramentum* was just one thing. There was one great sacrament: Christ and His Church, the whole Christ, the mystical body. And this great mystery was shown forth, or manifested, in many ways. The one, great manifestation of Christ and His Church of course is the Eucharist; but it is also done by baptism, by blessings of various kinds, and also by processions. And I think that to understand processions we have to realize that a procession is a manifestation, a showing forth, of our unity in Christ. And I think, people love to walk together. I think they love processions,

and the Ritual is full of them, so why not let them go out in procession, why not let them pray in processions, but prepare them for it by explaining the "sublime mysteries" that lie underneath processions.

FATHER EMMETT KELLY (New Hampton, Iowa):

Monsignor Hellriegel has asked what the pastors are doing. I do not know much about words, Latin, Greek, or otherwise, but I do know a little bit about sound. And believe it or not, sound is a great medium through which to teach the unity of Christians in the mystical body. What do I mean? I mean that the little children from their first grade on through grade and high school can be taught this truth by sounds, if they are taught correctly, sounds that are in harmony with the modal chant of the Church. In this way you get a feeling into the youngster that he is doing what the body of the Church is doing from the point of view of sound and intervals. I repeat, you would be surprised to learn how you can get the idea of the mystical body across through the medium of sound. I had a rather interesting experience with my high school boys. My high school boys and girls are with us, on borrowed time, only for one hour a week. They go to the public school. Last year I found out that the teachers were gone for a convention, and that the boys and girls were free. I called up every member of the classes and told them I wanted to see them in the rectory. They had not the slightest idea what I wanted with them. All who came there were on the football squad, but not one boy in the group sang. I seated them and asked them how much time they had to give me. They had forty minutes before they dressed up for football. I started them out merely counting. Music was not involved at all. It was a sort of intellectual gymnastic. One to eight and back again they counted, eight or ten times. Then A to G and back again. Then I had them count on a monotone. No one as yet had any idea. I should say I got this idea from an army yell. From this monotone I worked to the army yell, and then, as my next step, gave them their new yell, which happened to be *Chicasaw*. And from these three before I left I had them singing, believe it or not, the Kyrie of Mass XIII! In forty-five minutes I found there was only one monotone in the group. I looked at my watch and said, "It is time to go." Then I added: "Tonight we are having our first choir rehearsal; and you are all joining the choir." That same group of boys in high school today have the Paschal Mass with all of its motets, Mass IX for Christmas, Mass XI of course, Mass XVI, Mass XVII, Mass XIII,

two Credos and motets! I couldn't sell them figured music if I tried.

Now what are they doing? They are singing the language, as they call it, of sound as used all over the Catholic world. So they are singing, as it were, the mystical body!

FATHER O'CONNELL:

To hear a pastor describe an experience like that almost reminds one of the almost ludicrous experiments Michonneau tried with such success. To describe them, they sometimes sound amusing, but these are the days that require that sort of initiative and imagination.

FATHER ROBERT HOVDA (Fargo, North Dakota):

I want to know if there are some parishes represented here where this has all been carried out into a daily life of charity and succour. Is there a parish represented here where the poor are taken care of within the parish? Is there a parish here that has a House of Hospitality, a house whither the sad and dejected, the homeless and despairing come, where their faith and hope are strengthened, where they are told again of God and heaven and the importance of getting there? Is there a parish represented here where the sick who can't afford to go to Catholic hospitals can get some help in their effort to find medical treatment? These are but some of the many ways in which we need to impliment this beautiful doctrine of the mystical body.

Society will always look upon St. Vincent de Paul (1580-1660) as the great friend of the poor and the destitute. The alleviation of their needs and their condition of life was his mission, and to help in the task he founded the Vincentians and the Sisters of Charity. "Arise, O Lord God, let Thy hand be exalted; forget not the poor . . . Thou seest it, for Thou considerest labor and sorrow; To Thee is the poor man left; Thou wilt be a helper to the orphan" (Ps. 9:34-36).

I want to hear about some of those places in which you pastors are doing that.

FATHER PETER NEARING (Antigonish, Nova Scotia):

In reply to Father's question I would like to say that not a parish, but a diocese is here represented where his suggestions are going into effect. Our priests, in carrying on their work in the field of Cooperatives, like to think that they are carrying on the spiritual and corporal works of mercy as taught by Jesus Christ. One of your own priests, however, Father John Peter Sullivan, of Boston and Boston College, has put this idea across down in Jamaica, and there he definitely talks of the mystical body and then translates that talk of his into action by the formation of Cooperatives. We don't talk so much in terms of the mystical body at Antigonish. We do the same thing, but we approach from a different angle. But the fact remains, whether you approach it from one angle or the other, the people are able to understand that they are members of the mystical body when they begin to work in their Cooperatives together for the welfare of one another.

FATHER O'CONNELL:

I should say for the few of you who may not know, Father Peter Nearing was the dynamo that produced the Maritime Liturgical Week.

There is another very simple way that we can use this doctrine, and do so rather effectively. It seems to me that our people pay a little more attention to what the confessor says to them individually than they do to what the preacher says to a packed church. In dealing with penitents we ought to make explicit reference to this doctrine. It should bring home to sinners the consequences of sin.

I recall a very strong expression from St. Paul, in which he asks: "Are you going to make the members of Christ the members of a harlot?" St. Paul did not hesitate to use expressions implying that a personal sin was a sort of desecration of Christ. I think our people would much more quickly learn the practicality of the mystical body if we would use it more often in this way in the confessional. They take these words of ours a lot more seriously than what we say from the pulpit.

FATHER SHAWN SHEEHAN (Cambridge, Mass.):

Some of the best ways that I have found for appreciating how the parish is the mystical body in the concrete and the difficulties we have in restoring that concept, have come from a constant rereading of

Father Westhoff's pamphlet on it, published here at Conception, by the Abbey Press, entitled: "The Mystical Body and Parish Life." It relates how very concrete that sense of unity was in the early Church, and shows how, because of the individual exceptions made in the Middle Ages, especially at the beginning in the early 13th century, the whole practice and the Canon Law broke down until our people have lost almost completely the concept of parish unity. The only vestige we have, I think, in the Code of Canon Law now, besides the description of parish boundaries, is the prescription which says that those who do not make their Easter Communion in their own parish have to get a note to send back to their pastor that they did make it. Very few places of course observe this prescription.

THE SPIRIT OF VESPERS

Rev. Wilfrid Tunink, O.S.B.

Conception, Missouri

THE spirit of Vespers is determined largely by the historical circumstances surrounding the origin and development of this hour. These circumstances give it its unique purpose as an hour of prayer, and have largely influenced the choice of the scriptural passages and the psalms used in this hour.

The spirit of Vespers is primarily that of gratitude to God for *all* His gifts, natural and supernatural. The ferial Vesper hymns, for instance, stress gratitude to God for the world of creation. Light and darkness, day and night, heaven and earth, the sun and moon and stars, the birds of the air and fishes of the sea and beasts of the field, plants and vegetation—these are God's gifts to man, and for them God must be thanked.

But greater gifts yet has He given man. He has given man Himself, in the form of a man, in the person of His Son, Jesus Christ our Lord. And with this gift come all gifts and all blessings. Of all the hours of the Office Vespers is the one in which we more so than in the other hours sing forth our gratitude to God for the Incarnation, for the appearance of the Light of the world, for the manifestation of the splendor of the Father as a man among men.

Vespers is so-called because it is an evening prayer, an evening song. It was recited when the sun had already set, and darkness covered the earth. Originally the *lucernarium*, a religious ceremony accompanying the lighting of the evening lamps, opened the Vesper service. We have perhaps a relic of this practice in the lighting of two candles on our High Altar today. Light is the symbol of Christ. Christ called Himself the Light of the world. The *lucernarium*, or the lighting of the evening lamps, recalled the coming of the divine Light upon earth through the Incarnation to dispel the darkness of human misery and sin. It recalled man's duty to thank God for this light. St. Cyprian has well expressed the purpose and spirit of the Vesper hour of prayer: "Christ is the true sun and the true day." And therefore it is necessary "to thank Christ who has revealed to us the light incorruptible, and to pray for Christ's second advent, when He will give us the grace of light eternal."

This note of gratitude makes Vespers one of the most Eucharistic of the hours of the Office. Formerly, it was indeed called *eucharistia lucernalis*, or *gratia vespertina*. Moreover, it is quite certain Vespers evolved from the evening Eucharistic celebration of the first centuries. In the mind of Christians it was fitting that the Holy Sacrifice be offered in the evening, in memory of and in thanksgiving for the eternal sacrifice given to the world at vespers of the first Holy Thursday, and offered to the Father for the salvation of the world at vespers of the first Good Friday. These evening celebrations in time consisted of: (1) the *lucernarium;* (2) the agape or love feast; (3) the celebration of the Eucharist, all three accompanied by prayers and the singing of appropriate psalms, stressing in general the theme of gratitude and praise.

We must celebrate Vespers, our evening sacrifice of praise, then, in the same spirit in which we celebrate the Mass, our morning sacrifice of gifts. There is, indeed, one song sung daily at Vespers that captures its whole spirit—Mary's Magnificat. Mary's song is our song of gratitude for the daily continuance of this Incarnation in time and space, in our own parish or religious community. The spirit of Vespers is really the secret that animated Mary's soul, the spirit of her who was always mindful of God's greatness, goodness, mercy, and love, mindful too of her own nothingness and insignificance. "My soul doth magnify the Lord, and my spirit rejoices in God my Savior. For He has regarded the lowliness of His handmaid."

In this Magnificat we have expressed the role of Mary in the great

Catholic revival of our day, and also the theme of the hour of Vespers. Mankind must burn with, let us say, the theology of the Magnificat —with a driving sense of God's supreme goodness, with an acute awareness that He, and He alone, accomplishes all the good that is done in the world. When we have come to that stage where we will strike our breasts as did the publican in the Gospel as a sign of *our* sinfulness before the divine goodness, then we will have learned the spirit of Vespers, we will have learned the secret of Mary, and we will be ready to labor fruitfully in the vineyard of the Lord, for we will be able to lift our hands in praise and thanksgiving as our evening sacrifice: *elevatio manuum mearum sacrificium vespertinum,* a praise and thanksgiving permeated by our humility before the majesty of the Lord.

EVENING SESSION

AUGUST 22

Chairman: REV. WILLIAM BUSCH, St. Paul, Minn.

FATHER BUSCH:

Your Excellency, Rt. Rev. Father Abbot, and dear brethren all, I think it is appropriate that the opening words of this evening's session be spoken by the President of the Liturgical Conference, Monsignor Hellriegel.

MSGR. HELLRIEGEL:

We have two ordinaries here tonight: His Lordship, the Abbot, gave us such a wonderful welcome last night. This evening we are very privileged to have the chief shepherd of the diocese to honor us and to encourage us. We have a sense of security now, for in the words of St. Cyprian, *Ubi episcopus, ibi ecclesia!* So we are even happier tonight than we were last night.

It is a great pleasure and joy for me to present the Most Reverend Bishop of St. Joseph, Charles H. LeBlond. May I once more express my thanks to you, Your Excellency, for your paternal kindness towards the Liturgical Conference and for all the splendid work that you have done for this liturgical center. His Excellency has for his patron, St. Charles Borromeo, the great liturgical bishop.

BISHOP C. H. LEBLOND:

Thank you, Monsignor. I welcome this opportunity to add my word of greeting to that which has already been extended to you by the Abbot of Conception Abbey. I am sure that there is no place where you could more appropriately hold a liturgical conference than here. I know of no place in the world where a priest is more welcome, any priest, than here at this abbey. Also I know of no place anywhere where more effort is spent to carry out the ceremonies of the Catholic Church. Spending a day, or two days, or three days here, is equivalent to a retreat. I am sure that all of you who have come here for this Liturgical Conference will realize what I mean when you are leaving, when this Conference is over. Thank you.

FATHER BUSCH:

Thank you, Your Excellency. We have been having a very successful week thus far and I am sure that under God and with your blessing and with the blessing of Father Abbot this Week is going to redound in much fruit.

Our subject tonight is a logical continuation of that subject which we had this afternoon. Our speaker is the editor of *Orate Fratres,* Father Godfrey Diekmann. This is an occasion to refer to the good service that *Orate Fratres* has been doing for the cause of the liturgical apostolate in this country now for twenty-five years. I am thinking of how Father Virgil Michel would rejoice to be with us here tonight. And I recall that back in the early days, in, I think, the third number of the first volume of *Orate Fratres,* I wrote an article in which I expressed a double wish: that two movements would proceed at equal pace, the liturgical apostolate and the process for the canonization of Pope Pius X; and I think that Father Virgil, now *in terra viventium,* rejoices in both these aspects.

CHRIST IN THE LITURGY

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ANY priest, any "minister of the mysteries of God," who is called upon to speak of these same mysteries, will humbly echo in his soul the beautiful words of the Apostle: "Yes, to me, the very least of all the saints, there was given this grace, to announce among (you) the good tidings of the unfathomable riches of Christ, . . . the dispensation of the mystery which has been hidden from eternity in God . . . in order that through the Church there be made known . . . the eternal purpose which He accomplished in Christ Jesus our Lord" (Eph. 3:8-11). And he will rejoice in his task all the more in these days, when he has received from the Holy Father himself such clear and inspiring guidance as to the manner in which he is to present the sacrametnal mysteries. For in the first part of the encyclical "On the Liturgy," Pope Pius XII stresses that the liturgy, or the sacramental world, must be taught to consist first and above all in nothing less than the prolongation of the priestly mission of Jesus Christ (NCWC edition, nos. 3, 17, 18, 20, 22).

St. Charles Borromeo (1538-1584) is the model of all bishops. He spent his life in devotedness to his clergy and his people, leading them from sin and vice to holiness. He proved his love for his people in his solicitude and care of the sick in the great plague of 1576. "For as the sufferings of Christ abound in us, so also through Christ does our comfort abound" (II Cor. 1:5).

The liturgy, sacrifice, sacraments, and sacramentals, "is nothing more nor less than the exercise of (Christ's) priestly function" (n. 22). The liturgical movement, therefore, is nothing more nor less than an effort to translate the theology of the sacraments into practice in a way most conformable to the glory of God and the salvation of souls.

Stated thus, it all sounds both simple and reasonable. And yet, whereas about one-third of our manuals of theology is devoted to the tract on the sacraments, there is lamentably small interest among our theologians (and all priests are theologians) in the liturgical apostolate. Perhaps the reason lies in the fact that interest in the theological tract on the sacraments itself is correspondingly small. A seminarian told me this summer that in his large seminary the treatise on the sacraments was, by general consent, the driest of the whole of theology; that, in fact, their professor had warned them of this ahead of time, saying that it would be largely a repetition and a certain expansion of what they already knew from their catechisms.

May I suggest that, with all the current talk about the revision of theology manuals, and of the need of making theology come to life, the section on the sacraments stands most in need of "rejuvenation," of reflecting the considerable schol-

arly work of modern theologians and liturgists to gain a deeper insight into the meaning and role of the sacraments, and above all, of following the authoritative example of emphases given by *Mediator Dei*. It seems an intolerable anomaly that the "driest and deadest tract in theology" be that which treats of the communication of divine life.

In my paper today I would like to speak of two aspects of the sacramental world which come into question in an especial manner in the above context: (1) the relation of sacraments to Christ, and (2) the relation of sacramentals to sacraments.

It is my conviction that in both instances there has been too much separation in our thinking concerning them. Such separation represents, according to many thinkers, a typical Western, and more particularly, post-scholastic weakness. We distinguish, we separate things in our minds, for the sake of logical systematization—and then fail to put them properly together again. The result is that "fragmentation" of which Maritain wrote in *Commonweal* some years ago as a chief disease of our civilization. We see things piecemeal, we lose the vision of the whole. Hence the feverish search for "integration," as for instance in the field of education. When this departmentalizing takes over in the field of theology or the spiritual life, it can be especially harmful. I need but remind you of the magnificent opening paragraphs in our hierarchy's recent statement on secularism. If the vision of the whole is obscured, Christian life becomes all too easily (and tragically) a *sum total* of, say, 170 truths and 2414 laws. We lose sight of the fact that Christianity is not so much a hundred or more facts, but one sole fact, one sole all-embracing reality: Christianity is Christ, the Son of God made man, living in and through His body, the Church. And once we get lost in detail, at the expense of the central vision, Christian life almost inevitably becomes a series of laborious duties, a treadmill—instead of its being the Gospel, the joy-creating tidings that the apostles preached. In other words, this is not just a theological problem, but very decidedly a spiritual problem. But to get back to our topic.

I. Relation of Sacraments to Christ

The June 1948 issue of the English Dominican *Life of the Spirit* quotes "a famous professor at the Angelicum" to the effect that we have in recent centuries tended to divorce the sacraments too much from Christ. This same concern is being voiced by more and more students of the sacraments: e.g., Graber, *Christus in seinen heiligen*

Sakramenten; F. X. Arnold, *Theologie der Seelsorge.*

One reason for this "divorce" may lie in our one-sided explanation of the accepted definition of a sacrament. We say that a sacrament is "a visible sign, instituted by Christ, which confers the grace it signifies." As it stands, the definition might seem to make of the sacrament a completely impersonal (one could almost say: mechanical) thing. It is a device for getting something called grace. (And even that word "grace": how shopworn, dead, impersonal it has become in wide areas of Catholic thinking: "Grace is something that God gives us to help us get to heaven.") Sacraments are infallible means of getting this grace so long as we don't place a hindrance; they are the "machinery" that never fails, because instituted by Christ Himself 1900 years ago, and guaranteed by the Church. (And then we wonder that even intelligent and well-intentioned non-Catholics accuse our sacraments of being "magic.")

If you will permit the expression, I think we have "institutionalized" and depersonalized the sacraments far too much in our teaching, in our thinking. The same process has taken place in our treatment of the sacraments as in our treatment of the Church. In a 1948 "Bulletin on Ecclesiology" in the *Revue des Sciences Phil. et Theol.* the French Dominican Yves Congar briefly sketches the historical reasons why this happened in the theology *de Ecclesia:* "The modern tract *de Ecclesia* was formed by reaction and defense against a series of errors (Wycliffe, Hus, the Reformers, Gallicanism, Jansenism, laicism, state absolutism), which (errors) strained everything in one direction. The doctrine on the Church became principally, at times almost exclusively, a defense and a declaration of the Church's reality (and rights) as a *society,* as a perfect society, a defense of her hierarchical constitution, of the powers and primacy of the Holy See." We all know how true this judgment of Father Congar is. So much so that we can even speak of a "rediscovery" of the Church as the mystical body! It may sound amusing now, but it is indicative of a state of affairs, that at the Council of the Vatican some of those present wanted in fact to have the doctrine of the mystical body condemned as savoring of modernism!

We are all old enough to have experienced what a blessed glad tidings it was, to discover that the Church, this perfect society, is also and above all the living body of Christ, Christ extended in time, or, to use Cardinal Suhard's happy phrase, "Christ incarnate in each generation." It meant a new and joyful rediscovery of Christianity, to

realize that the Church is not merely a wonderful machinery of salvation, but our Mother, the Bride of Christ, in whom and by whom we share in the very life of Christ as His members.

Now my point is that, in regard to the Church, we have gotten beyond the merely institutional. But we have not yet made the corresponding step in the field of the sacraments. At least not in any of our theological manuals, and, to any extent, in our religion textbooks. In our tract on the sacraments we are still where we were twenty or some years ago in the tract on the Church.

As in the case of *de Ecclesia,* so also in *de Sacramentis* our tract has been developed and crystallized to a large extent by opposition to heresy, especially the Reformers. (At a national meeting of theologians which I attended some years ago, one professor of theology declared bluntly: "We have allowed the Reformers to write our textbooks on the sacraments.") Our understanding, and teaching, of the sacraments has been, as a consequence, one-sided. (F. X. Arnold, in an essay of capital importance in *Die Messe in der Glaubensverkuendigung,* pp. 114-164, substantiates this in detail, and shows how it came about since Trent.) As in *de Ecclesia,* the institutional instead of the life-aspect of the sacraments has been given emphasis. We spend much of our time on: (1) the institution of the sacraments by Christ (largely apologetical), and especially, (2) their matter and form. (And as an aside, we weren't even sure about matter and form in the sacrament of holy orders until the recent decree of Pius XII.) Or think of the endless discussions in some of our textbooks about attritionism versus contritionism.

Most important of all, however: because the Reformers rejected the sacramental principle, that matter could be the vehicle of grace, our entire emphasis, then and now, has been on the sacraments as instrumental causes. Of course, this is as it should be: they *are* instrumental causes. But because of the specific nature of the Protestant denial, we have by reaction tended to stress the "causes" at the expense of the "instrumental." We examine the sacraments *in themselves,* putting them under the microscope of our analytic reason: we don't view them sufficiently in their context, in their living and essential relation to the *minister principalis.* We have become accustomed to view them *statically rather than functionally.*

Or putting it another way: While insisting in principle, on the sacraments being instrumental causes, we actually think of them very largely as if they were *secondary* causes.

Perhaps an example will better illustrate my meaning. Let us take that of a sculptor using a chisel as an instrumental cause to make a beautiful statue. The really decisive factors in the process are the efficient and formal causes: the skillful artist and the end product he intends to produce. What we are doing in *de Sacramentis* amounts to, as it were, concentrating attention on the chisel: what it is made of—iron, with certain alloys, with a sharp edge and a wooden handle, etc., etc. (Is this perhaps another instance of that "Catholic materialism" of which E. I. Watkin writes?) Of course, the sacraments as instrumental causes are unique, in that they are instituted as "signs" from the study of which we can draw more definite conclusions than from the study of a chisel about the effects to be produced. Our theology of the sacraments must always remain basically a "sign" theology. But a sign *points beyond itself;* and sacramental signs indeed point triply: not only to present effects, but also to the past and to the future (cf. below). I submit that a study of the institution and matter and form of sacraments, essential though it be, is only *preliminary;* it should serve as a background, as *praesupponendum* to the really vital question about the divine teleology of the sacraments, their purposiveness and *function* in the divine scheme of the New Dispensation. This latter, it seems to me, constitutes the *soul* of the treatise *de Sacramentis.*

And when I say "function," I don't merely mean the character of sacraments as channels of grace for man. If we look at sacraments from below, from man's standpoint ("what do they give to us? What do *I* get out of baptism, confirmation, penance?") we make it next to impossible for ourselves to understand how sacraments are essentially *liturgy,* official worship of God. Who, for instance, would ever think of penance as a great act of official worship? Or of baptism? Worship means that God is the terminus of an action; if we think of sacraments solely as channels of grace, man is obviously the terminus. Pius XII in his encyclical on the liturgy warns us: "Let everything, therefore, have its proper place and arrangement; let everything be 'theocentric' so to speak" (n. 33). And Cardinal Suhard, in his *The Meaning of God,* develops the point: "Over and over one hears the encouraging statement, 'Sacraments are for the welfare of souls.' But people do not reflect sufficiently on the fact that the purpose of an easy and constant access to the Sacraments is so that souls may be caught up and borne along the currents of praise and thanksgiving which rise from earth toward God through Christ our Lord.

Emptied of this basic content, the Sacraments quickly become lifeless rites. . . . For if the Sacraments are for the welfare of souls, they have God in view first of all. They elevate us and dedicate us to God. Viewed in this light, Confirmation, Penance and the Holy Eucharist will appear in a new role—the only true one—to many discerning souls who had not until now grasped their richness and purpose" (pp. 9, 28. Cf. also Vonier, *A Key to the Doctrine of the Eucharist*, pp. 45-50).

In fine: to do justice to sacraments, we may not limit ourselves to examining them *in se*, statically, or from the anthropocentric standpoint we have managed to deduce from the axiom *sacramenta propter homines*, forgetting in the process the more important principle, *sacramenta propter Deum*. We should not look at sacraments only from below, but from above: from the standpoint of Christ who is their principal agent. We must begin with Christ, the first and primal sacrament: otherwise all we have is seven fragments, more or less and somehow correlated.

Christ, the God man, is the great sacrament, through the visible sign of His humanity manifesting the divinity, carrying on His highpriestly work of reconciling men to God, of uniting them with Himself in paying due worship to the Father. That highpriestly work of the primal sacrament, then, is continued through time by the Mystic Christ, the Church, herself the *pleroma Christou* (the complementary fullness of Christ), the *sacramentum absconditum a saeculis in Deo*—"the mystery hidden from all ages in God." The Church, one with Christ, is, like Christ, also the great sacrament. She is of her essence the *communio sanctorum*, i.e., the *communio sacramentorum*.[1] She is a sacramental organism, a community of sacraments. Hence the patristic emphasis on the significance of the Church issuing from the pierced side of Christ under the signs of water and blood (baptism and Eucharist).[2]

[1] Cf. *The Catechism of the Council of Trent:* "First of all, the faithful are to be taught that this article (*'communion sanctorum'*) is as it were an explanation of the preceding one, on the one, holy, Catholic Church. For the fruits of all the sacraments belong to all the faithful: by the sacraments they are joined and wedded (*connectuntur et copulantur*) to Christ as by sacred bonds. And that by the phrase *communio sanctorum* is to be understood *sacramentorum communio*, the Fathers make clear in the Creed by the following words: *confiteor unum baptisma*" (I, 10, 22).

[2] The new feast of the Sacred Heart in its breviary lessons handily summarizes (and underscores) the rich tradition in the matter. Quoted are St. Augustine, St. John Chrysostom, St. Cyril of Alexandria, St. Bonaventure, St. Bernardine of Siena, and St. Lawrence Justinian. Even the 18th century Vespers hymn gives eloquent

The Church therefore not merely *has* the sacraments, to dispense them; rather, she is *constituted* by sacraments, she lives by sacraments, she grows by sacraments.[3] Her life is sacramental. That is to say, Christ Himself continues His highpriestly work in the Church, by means of the sacraments. *Sacramenta humanitatis,* St. Thomas calls them (*Summa* III, q. 80, a. 5). As He worked through His humanity, historically, healing, exorcising, sanctifying, so now He acts through this new body of His, the Church. The sacraments are the continuation of His blessed epiphany among men. Christ yesterday (in the Holy Land), Christ today, Christ forever! (cf. Hebr. 13:8). Christ is the principal agent. He is present and personally *agens*: "Go, baptize . . . and I shall be with you all days." Christ's Passion and death as the efficient cause of the grace of the sacraments means precisely that: His Passion and death are *efficiens*, operative, here and now. It is not a case of *actio in distans*. It is not Paul who baptizes, it is not Peter who baptizes, St. Augustine assures us: it is Christ who baptizes. "Those waters and those words (of baptism), in the last analysis, are poured out by the hand, and are spoken by the mouth of Christ; they are truly His tools, as St. Thomas says so constantly."[4]

In fact, Christ our high priest is operative and active now, in our midst, in a manner more wonderful, more "effective," than when He dwelt bodily on earth. That is why He could say: "It is good for you that I go." Then His disciples walked *with* Christ; now, through the sacraments, we live *in* Christ.

The sacraments, accordingly, are the extension and realization in time of Christ's redeeming activities. This basic conception is obscured by many theological manuals and catechisms, which treat of grace, and then of the sacraments as the principal means of grace. Not so St. Thomas. He outlines the life of Christ: His birth, Passion, Resurrection, Ascension, etc., and then immediately takes up the sacraments, the continuation (not merely application) of those redemptive acts. For, as St. Leo stated in a monumental phrase: "Whatever was visible in the life of Christ has passed over into the sacraments."[5]

witness: *Ex corde scisso Ecclesia Christo jugata nascitur*—"O wounded Heart, whence sprang The Church, the Savior's bride." St. Augustine states the whole idea succinctly: "Christ dies, that the Church might come into being. . . . When Christ died, His side was pierced by a lance, in order that the sacraments might flow forth from which the Church is formed" (*In Joann.*, Tr. 9, n. 10).

[3] "*Ecclesia formaliter et essentialiter constituitur per coenam eucharisticam*" (Dom Anselm Stolz, *Manuale Theologiae Dogmaticae:* De Ecclesia, p. 22).

[4] Vonier, *A Key to the Doctrine of the Eucharist*, p. 30; also pp. 67 ff., and the whole of Chapter 8. Cf. *Mediator Dei*, n. 20.

[5] *Sermon* 74, 2. Cf. *Mediator Dei*, n. 20, 22, 29.

We might say, then, that sacraments are not so much something we "receive" (e.g., "He received extreme unction") : rather, we should regard them first of all as activities of Christ, by which He lifts us up into Himself, into the redeemed community, uniting us to His ultimate objective: to praise God. "May God be glorified *in all things*" —and eminently in the sacraments. After all, the very foundation of Christian life, the character of baptism, is already a deputation to cult.

This capital point of Christ being personally present and principal agent in the sacraments could be further developed. It might seem that the ultimate has been said, when we state that Christ present, living in the Church, lifts us up to share in His life and in His work of praise. But the reality seems to be yet greater. St. Cyril of Jerusalem, in the second of his famous *Mystagogical Catecheses,* commenting on Romans 6, writes:

> "Let no one then suppose that baptism is merely the grace of remission of sins, or further, that of adoption. . . . Nay we know full well that it is the counterpart of Christ's sufferings. For this cause Paul cries aloud and says: 'Do you not know that all who have been baptized into Christ Jesus have been baptized into his death? Therefore we are buried with him by baptism into death.' These words he spoke to them who had settled with themselves that baptism ministers to us the remission of sins, and adoption, but not that further it has communion also in sign with Christ's true sufferings. In order therefore that we may learn . . . that in reality and not in appearance we also are made partakers of His sufferings, Paul cried out with all exactness of truth: 'For if we have been planted together in the likeness of his death, we shall be so in the likeness of his resurrection also' . . . . Christ was actually [physically] crucified, and actually buried, and truly rose again; and all these things have been vouchsafed to us, that we, by imitation [in sacramental sign] communicating in His sufferings, might gain salvation in reality."

And doesn't St. Thomas speak very similarly when he says: "The suffering of the passion of Christ is communicated to the one who is baptized, inasmuch as he becomes a member of Christ, as if he himself [the baptized] had suffered that pain" (*Summa* III, q. 69, a. 2) ?

The sacraments, then, according to St. Cyril, mean more than Christ giving us a share in His life, giving us the grace of adoption. That is a *result* of something prior, something even more basic, some-

thing we might call more "ontological." We are saved, not just by the application of Christ's saving grace to us, not just by the extension of His life to us. We are saved, basically, by being baptized, dipped, into the Passion and Resurrection of Christ. In the sacrament He unites us to the *source* of His saving grace. In the real sense of the word, we are saved *in* Christ's Passion and Resurrection: in His dying and rising. What happened to our Head really and physically, now happens to us really though sacramentally. Christ is *agens,* He is present and operative in the sacrament, redeeming us here and now by assimilating us to His death and Resurrection, which receive new actuality in us. Christianity is the glad tidings of the fact that Christ's death and Resurrection embraces, is communicated to, each successive generation of men, and thus (as a consequence, we might say), enabling them to die to the old man of sin and to live the life of the New Man, Christ Himself.

According to Vonier (*op. cit.*, pp. 19-23), this reality of Christ in His saving Passion and Resurrection being present and *operative* in the sacraments, is contained in St. Thomas' description of the three-fold significance of every sacrament. (1) As a commemorative sign, it signifies (and effects, makes present and operative) Christ's Passion and Resurrection. (2) As a sign of the present, it confers sacramental grace. (3) As a prognostic sign it is the pledge and anticipation of eternal glory. "Christ yesterday, today, and forever." Need it be pointed out that we have ordinarily contented ourselves with explaining the present significance: the specific grace conferred?

This broader, more Christ-centered view of the sacraments enables us likewise to have a more *unified* understanding of them. They are not merely seven segments or chapters of our spiritual life. Rather, Christ's Passion and Resurrection is made present in its fullness in the Holy Eucharist—the sum and center of the sacramental dispensation. The other sacraments are, as it were, echoes, or "images" of the Eucharist, which is the sacrament *par excellence.* "The Eucharist is the fountainhead, while all the other sacraments are the rivulets," says the Catechism of the Council of Trent (n. 228).[6] In these other sacraments, then, the Passion and Resurrection of Christ becomes operative *for specific ends,* all of them however related essentially to the Eucharist, their summation and source. Baptism and confirmation lead to (and penance restores to) the Eucharist; holy orders and mat-

[6] Cf. also St. Thomas, *Sent.* 4, d. 8, q. 2, a. 2, q. 2, ad 4; *Summa* III, q. 73, a. 4, ad. 2; also Chapter 7 of Vonier's *Key.*

rimony, each in its proper manner, are sacraments of service to the Eucharist; and extreme unction is the final flowering of the Eucharist. But in every case, in the Eucharistic sun as well as in its sacrament "planets," the mystery re-presented, which becomes presently operative, is the saving Passion and glorious rising of Christ.

That baptism, e.g., is such an "image" of the Eucharist, a being dipped into Christ's Passion and Resurrection, is clear enough from Romans, chapter 6. It is not always so clearly evident in the case of the other sacraments. I would like however to indicate briefly how it holds true of matrimony and extreme unction.

How can matrimony be called an effective sign of Christ's death and Resurrection? How is it a "rivulet" of the Eucharistic "fountainhead"? Christ at the Last Supper said: "This cup *is the new covenant* in my blood" (Luke 22:20). Covenant means treaty, contract. And the scriptural connotation of the word, as is being more clearly recognized by modern scholars, is largely matrimonial. God in the Old Testament is the spouse who entered upon a marriage-covenant with His servant bride, the Jewish people (cf. Gal. 4:31-31). This bride proved unfaithful; and the perfect espousals between God and mankind were to take place with the advent of the Redeemer. Christ in His Passion was the divine Spouse who won for Himself a new bride (the Church, the new Eve, issued forth from the open side of Christ, the second Adam). Thus was the new covenant established. And every Mass is a renewal of that marriage-covenant. *Every Mass is a nuptial Mass,* in which Christ's spousal relations with His bride, the Church, receive fresh actuality. Christian matrimony, accordingly, as the sign of Christ's nuptials with His Church (Eph. 6:32), is a miniature of the great exemplar: matrimony has its roots in the Eucharist, it is in its own way a "renewal" of the Eucharistic mystery for the specific compass of the Christian family.

Or let us consider extreme unction. It is the sacrament consecrating Christian dying. What happens to us spiritually, and according to the will, in every Eucharist (our union with the sacrificial death of Christ), here finds its *"physical"* realization. Our dying, not as something passive which we have to suffer, but as our positive act, our greatest opportunity, is united to the death of Christ—that death which He also underwent *quia ipse voluit*: "because He willed to die." And so our dying, like His, becomes a *beata passio,* a blessed passion; and that means also, an *unctio ad gloriam,* an anointing unto glory, unto life. Christ makes His death operative in the sacramnet of ex-

treme unction, plunges us into His own death, in order that of our dying too it may be said: Did you not know that he had to pass through these sufferings, in order thus to enter into his glory?

(If there were time, I would like to say something of the eschatological, the prognostic significance of the sacraments, particularly in relation to our bodies. There has been a strong tendency to hyperspiritualize our religion, to think of salvation too exclusively in terms of the soul. This is all the more curious, in view of the fact that our religion is incarnational, sacramental. Every sacrament, and more especially *the* sacrament, the Holy Eucharist, already as a sign of the present affects and sanctifies our bodies too. ("Lord, may the working of Thy heavenly gift take hold of us, we pray Thee, body and soul": Postcommunion, 15th Sunday after Pentecost.) And as a prognostic sign, it is a pledge and seed of *bodily* resurrection and immortality. We must work out our salvation in and through our body, which must become a fit companion for the soul in its worship of God; and the sacraments have the major role to perform in that process.) But to proceed with my second main point in this paper, namely—

II. The Relation of Sacramentals to Sacraments.

History tells us that it wasn't until nearly twelve centuries had elapsed that the present technical terminology distinguishing clearly between "sacraments" and "sacramentals" was introduced. Up to that time, all external sacred signs productive of grace were called "sacraments"—though of course the Christian conscience was well aware that some were of far greater moment than others: and hence our forefathers spoke of major and minor sacraments. The clear-cut distinction between sacraments was needful, in fact, imperative. But I wonder whether the distinction hasn't developed into a too radical separation, at least in our usual thinking. The texts of the sacramentals are joined with those of the sacraments to make up one of the Church's most important liturgical books, the Ritual. Yet dogmatically and practically, sacramentals are neglected. Perhaps practically because dogmatically. Lengthy tracts are devoted to the sacraments; sacramentals get a scant page or two, usually with an apologetic argument that they are not magic or superstition. One gets the impression that they are an embarrassing dogmatic appendage. As for any sort of systematization, not to speak of organic ordering—*quot manualia, tot categoriae:* as many kinds of divisions as there are manuals. And small wonder: because looked at in themselves, from below, from

man's standpoint, they do seem a veritable jungle of seemingly unrelated items. Hence results a welter of arbitrary classifications—and authors leave them be, and hurry on to the next thesis, "to be proved from Scripture, tradition, and reason."

It is generally taken for granted that sacramentals are so secondary —and relatively unimportant—because they were *instituted by the Church;* and therefore also they produce their effect only *ex opere operantis* (which is, *in practice,* understood almost exclusively of the disposition of the recipient: the *ex opere operantis Ecclesiae* rarely gets much attention). Sacraments, on the other hand, have been *instituted by Christ,* and hence produce their effect *ex opere operato.* Even apart from the question whether we are justified in "divorcing" Christ from His Bride and alter ego, the Church, thus drastically in assigning effects of salvation, it would seem that this neat separation of sacramentals from sacraments on the sole basis of their institution cannot be upheld: for the older tradition appears to be clear that Christ Himself directly instituted the grace-giving external sign of the Mandatum, the washing of feet, and perhaps some others, which are now called sacramentals.

My own first insight into the relation of sacramentals to the sacraments came from a reading of St. Hippolytus' *Apostolic Tradition.* You will recall that he wrote this work about the year 200, and for the express purpose of inculcating the liturgical and disciplinary traditions of the Church at Rome. After describing the celebration of the Eucharist, effected by the laying on of hands over the gifts and the great consecratory prayer, he adds: "If any one offers oil, he (the bishop) shall make eucharist (i.e., render thanks) as at the oblation of bread and wine. But he shall not say word for word (the same prayer) but with similar effect, saying. . . ."

The blessing of the oil (a sacramental) is therefore, in its own minor way, an echo of the Eucharist—as the sacraments are its "echo" in a major manner. Christ came to restore *all* things, to bring *all* things to a head in Himself, not just persons. The Christmas Martyrology tells us: "Who by His most loving and merciful coming, wishing *to consecrate the world . . . mundum volens consecrare. . . .*" Perhaps it was to teach us this lesson, that Christ permitted the saving flood of His precious blood to flow upon the earth from the cross. This "consecration" of the world, accomplished in the Passion and Resurrection, is re-enacted in the Eucharist. It is realized for specific ends, in regard to *persons,* in the sacraments; it is realized in regard

to both *persons and things,* by means of sacramentals. The sacramentals are thus echoes of the Eucharist, either directly, or mediately, through the other sacraments. But the point at issue is that they belong organically to the same "family" as the sacraments. They are not the "step-sisters" of the sacraments that we have somehow made them; they are at least "half-sisters."

1) Obvious instances of sacramentals that echo the Eucharist *directly* are the consecrations of persons, e.g., of virgins. Seen thus, religious profession is restored to proper perspective. Religious profession has traditionally been compared to baptism: it is a second baptism. Now in baptism the "vows," the renunciations and the positive pledgings of faith and faithfulness, are preparatory; the real baptismal consecration follows. So also in the consecration of a virgin: the vows that the virgin pronounces, pledging herself to God, are preparatory to (and express the obligations involved in) her consecration *by God,* contained in the solemn preface. "For you have not chosen Me, but I have chosen you."

Also the blessing or consecration of things are often direct reflections, irradiations, of the cosmic *consecratio mundi* effected by the Eucharist. Such blessings are even sometimes externally similar to the Eucharistic anaphora, by reason of a great "eucharistic" or preface-like prayer of consecration: e.g., the blessing of water on Holy Saturday, of the Easter candle, of the chrism, of altars. In the blessing of palms this echoing of the Eucharist is perhaps most striking: there is an Introit, Collect, Lesson, Gradual, Gospel ("Mass of the Catechumens"), followed by the consecrating preface (the anaphora or Canon). Nor is it irrelevant to our thesis that many of the important blessings take place during or in conjunction with Holy Mass.

The same thought, of Christ's Passion and Resurrection extending ever farther outward from the fountainhead of the Eucharist, and enveloping the whole world in its consecrating and saving efficacy, is brought home by the fact that at the Pasch, the Holy Week celebrating Christ's passage from death to life, all essentials for man's living are blessed: water, oil, fire, light, food (especially meat, eggs, and bread), and houses.

And as a Benedictine, I would like to call attention to the manner in which St. Benedict constantly associates the common meal, blessed by prayer, with the *opus Dei* and the Eucharist. For him, eating together is an important spiritual exercise, a grace-giving imitation of the Last Supper.

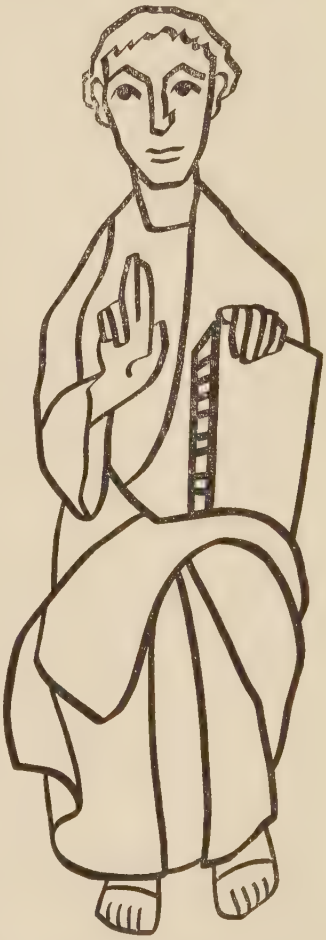
In a class apart, by virtue of its eminence, stands the sacramental of the Divine Office. It hardly needs to be explained in detail how it directly reflects the Eucharist, how its hours are so many planets carrying the light of Eucharistic worship into the various parts of the day and night.

2) Instances of sacramentals echoing the Eucharist *mediately,* through the other sacraments, are the various sacramentals grouped around baptism, penance, matrimony, extreme unction, etc. Already Hippolytus speaks of the sign of the cross as an "image of baptism" (ch. 37, 2). And how we have failed to pay due justice to the cleansing and sanctifying power of that other image of baptism, holy water! "May the power of the Holy Spirit descend into this brimming font," the priest chants solemnly three times on Holy Saturday. *Ex opere operantis Ecclesiae,* that water now has spiritual efficacy—or else the Church is misleading us by a solemn play-acting unworthy of her. Blessed water is a smaller rivulet, deriving from the stream of baptism, as this in turn flows forth from the fountainhead of the altar.

In this way, I believe, are we able to achieve a unified view of the sacraments and sacramentals. The latter are organically grouped around the sacraments and around *the* sacrament, as their irradiations into every corner of human life and of the cosmos.

Recall, for instance, how the sacramentals consecrate space and time.

The basic consecration of *space* takes place in the consecration of a church. The texts of the dedication of a church,



St. John Damascene (679-794), the last of the Greek Fathers, has written: "Since we are composed of a twofold nature, intellectual and sensible, we offer God a twofold adoration. . . . we exhibit signs of humility in our bodies in order to incite our affections to submit to God, since it is connatural to us to proceed from the sensible to the intelligible."

in Missal and Breviary, are eloquent. The church building, the space enclosing the consecrated altar of sacrifice, is heaven on earth. "Awe-inspiring is this place: this is the house of God and gate of heaven, and it shall be called the palace of God." Quite apart from the Reserved Species, this in the "house of God," "My house," it is the holy city, the new Jerusalem come upon earth. "The church building does not become holy by the fact that holy persons pray and worship in it: *we* don't make the church holy; it is filled with the divine presence and makes us holy."[7] St. Thomas says, in fact, that very likely a man by entering a consecrated church receives the remission of his venial sins, just as he does by sprinkling with holy water (*Summa* III, q. 83, a. 3, ad 3).

But the church building, "built of living stones" (Vespers hymn of dedication), is a symbol of the living Church which is the parish. Hence the consecration of a parish church amounts to a dedication to God of the entire parish, in all its territorial extent. This dedication becomes more explicit in various special blessings: of the home and its rooms, of barns and granaries, of fields, meadows, vineyards, archives, school, library, printing shop, etc., etc. The consecration of space reaches out from the altar, from the church, to embrace all other areas, all places in which men live and labor, so that all human life and effort may become more directly and consciously part of the great act of sacrificial worship.

The consecration of *time* likewise derives from the altar. For the liturgical year, the week and the day are nothing else than the more or less extensive framework of the Eucharistic Sacrifice. Again we can say: it is not we who make time holy, but time, in which the life and work of Christ unfolds, sanctifies us. Every day by the providence of God is the acceptable time, the day of salvation. For every day, at its minimum, is a *feria*, a festal day, a holyday: for it is a day of Eucharistic celebration.

Perhaps even more important than all the above explanation of the sacramentals, is the idea that, as with the sacraments, so also in the case of the sacramentals, we should think of them in terms of the extended activities of *Christ*. We speak of them, it is true, as being effective *ex opere operantis Ecclesiae*. But the Church cannot be thought of apart from Christ, independently of Christ. She is His Bride, carrying on His work in His name, in His person. Pius XII, in *Mediator*

[7] Pinsk, *Die Sakramentale Welt*, p. 138.

Dei, does not make distinctions between sacraments and sacramentals when he speaks of the liturgy as being the continuation of the priestly work of Christ. He says (n. 20) that Christ "is present at *every* liturgical function . . . at the august Sacrifice of the altar, . . . in the sacraments. . . . He is present finally in the prayer of praise and petition we direct to God" (in the Divine Office: a sacramental). And again, in describing the liturgical year, he states (n. 165)): "It (the liturgical year) is rather Christ Himself who is ever living in His Church. Here He continues that journey of immense mercy which He lovingly began in His mortal life, going about doing good."

Christ healed and worked miracles of grace through His humanity, in His human flesh. But power also went forth from *Him,* when the poor woman, sick with an issue of blood, touched but the hem of His garment. And His Bride, the mystic body, surely is closer to Him than was the hem of His garment. When she administers the sacramentals, it is He who works in and through her to give spiritual health and life. "The liturgy is the worship rendered by the Mystical Body of Christ in the entirety of its Head and members" (*Mediator Dei,* n. 20).

Christ is the pantocrator, the *consecrator mundi.* It is the redemptive power of Christ, it is Christ the high priest, who is operative when the Church prays that the world be blessed.

In conclusion, may I draw yet one more comparison between the sacramentals and sacraments. I said earlier that in the sacraments, man is not the ultimate terminus. Rather, Christ by His sacraments reaches out and lifts man into Himself, into the current of His life, that man in Christ may glorify God more worthily. Similarly with the sacramentals. We sometimes imagine the divine blessing as a sort of heavenly, beneficent dew descending on creation. Thus created things become, in our thinking, the terminus of the process. But again, this represents only a partial understanding of the story. We must also, and above all, think of sacramentals as part of the process by which Christ recapitulates *all* things in Himself, so that creation, which was groaning and in travail, waiting for the redemption to come, now can again sing its praises of God properly—and even better than before the Fall, for now it can become a vehicle of divine life! In respect to the Fall's effects on the *cosmos* too, we can sing: "O happy fault!"

Blessing, *benedicto,* does not merely mean, then, God's blessing of things. It can and does mean likewise, that things bless God: *Bene-*

dicite omnia opera Domini Domino. Because God blesses them through sacramentals, His creatures are now enabled to share in the eternal praise and "blessing" which the Logos renders to the Father. To the point is the direction which St. Hippolytus gives, summarizing the ancient Roman tradition: "But in every blessing [of oil, cheese, olives, etc.] shall be said: *To Thee be glory,* to the Father and to the Son with the Holy Spirit in the holy Church now and for ever and world without end. Amen" (*Apostolic Tradition,* 6, 4). Or, as our Holy Father phrased it in *Mediator Dei,* "Let everything therefore have its proper place and arrangement: let everything be 'theocentric' " (n. 33).

I believe we have been too hesitant, too fearful, in accepting the breadth and length, the height and depth of God's divine Providence made manifest to us in the world of sacraments and sacramentals. We haven't dared trust sufficiently the full extent of Christ's loving intentions when He said: "I shall be with you even to the consummation of the world," for He spoke these words not merely in respect to infallible guidance in truth (as we usually understand them), but He spoke them also as our high priest. O we of little faith! We need more of the spirit of *hauriendi aquas in gaudio de fontibus Salvatoris* —"of joyfully and confidently drawing the life-giving waters from the well-springs of the Savior."

DISCUSSION

FATHER BUSCH:

Thank you, Father Godfrey, although a mere word of thanks is very much an understatement. And what a lot of subject there is for us to discuss. I think we might proceed as we did this afternoon in regard to the doctrine of the mystical body, that is, speak first from the point of view of the theology of the subject, and secondly from the point of view of practical liturgical apostolate. In regard to the first point, let me list some reading material on the sacraments. Many of us have been aware for long of the inadequacy of the treatment of the sacraments in general and the sacramental principle in our theological manuals. There is a book called "God and the Supernatural," in which Father Martindale contributes an excellent chapter on the sacramental system, and he also has a little book in the "Treasury of Faith" series, "The Sacramental System."

And there is Monsignor Kolby's little book, "The Four Mysteries of the Faith;" it's brief, it's sketchy, but it's in this direction. And

there are Father Kelly's book, "The Sacraments in Daily Life," and Father Gruden's "The Mystical Christ."

Now, who wants to begin the discussion?

REV. MICHAEL MATHIS, C.S.C. (Notre Dame University):

Father Godfrey gave us a delightful breath of fresh air, in the question he discussed. I thought it was a very wonderful treatment. I usually tell people that I'm not acquainted with anything written after the seventh century; of course, it's a little exaggeration, but it was delightful to hear *sacramentum* and *sacramenta* spoken of in a way that does justice also to the old terminology. However, Father Godfrey, there is a little question that troubles me, and perhaps you can enlighten me. I really do not know the answer. I have consulted manuals and dictionaries, like Braun, as to who is the agent in the sacramentals. Who blesses? Well, the formula itself makes that plain: "May the blessing of God Almighty, Father, Son, and Holy Ghost, descend upon you." By way of illustration I have this practical experience: Some holy lady in Ohio says that she has Sacred Heart badges which are blessed by our Lord. Well, I said, I think He blesses all badges through the priest, and therefore I'm not particularly interested. In fact I think it would hurt my faith a little in the blessing which a priest gives. But still I am not clear on the point. For example, Braun, in his handbook, says the Church blesses. Does this mean we all bless? For the Church is made up of members.

FATHER GODFREY:

I think I can answer that problem by quoting St. Augustine to the effect that when the priest in confession forgives sins, the entire Church also acts in and through him. There was a much deeper realization of the fact of the unity of the entire body of Christ. Thus also the priest, when he offers (not of course when he speaks the words of Consecration, as our Holy Father made plain), but when he offers the sacrifice, it is the entire Church which implicitly offers in and through him.

When the priest forgives sins it is the entire Church in its Head and members who forgives sin through him, because sin was an offense against a social body, and therefore the whole body is represented by the priest when he forgives sin. And so also in the sacramentals, I would say similarly the entire Church is involved. Pius XII in *Mediator Dei* simply states that the liturgy (and that includes sacramen-

tals) is the worship rendered by the mystical body of Christ in the entirety of its Head and members.

FATHER BUSCH:

Now perhaps we can discuss the practical application of our topic. How can some of these ideas be utilized in the popular liturgical apostolate? What can we do practically in this matter? For one thing, I'd suggest that all of you pray for seminary professors. For they have a difficult task in this matter. I have talked with our professor of sacramental theology and he himself knows that there are some things he would like to do, but can't very well do them. For we are hampered by a curriculum that is traditional and by textbooks that are traditional. We have such and such a division of courses in the seminary, and individual professors and seminary faculties can't do all that they would like to do. I can understand the case of those priests who say, "We didn't learn that in the seminary," although it isn't all together a good argument. I didn't learn it in a seminary either. I found out about the liturgical movement after I was ordained.

And our textbooks being what they are, our seminary students have to get a fuller, more developed and unified knowledge of this subject from the current literature. And there is too little of it as yet in English. Therefore, remember us in your prayers.

One thought that comes to me is that we need a good up-to-date bibliography in this whole matter. There are such; for example, in the 1944 number of the proceedings of the Liturgical Weeks there was a very fine bibliography with directions for study. Then, in the Liturgical Conference's edition of the *Mediator Dei*, Father Sheehan supplied a good bibliography. And that Green and White Book, as Mr. Ross-Duggan calls it, "What is the Liturgical Movement," has a bibliography. And the recent Boston publication, "Mediator," had an article with a fine bibliography. But I think we ought to graduate the items and star and double star some books and point out which ones are for beginners and which are medium and which are for the advanced.

FATHER PATRICK:

I am very much interested in Father Godfrey's paper. But I feel that, when he writes his book, he should make one half of it a definition of sacramentality. One of our speakers here finds sacramentality in all creatures. Let me refer, in illustration, to the origin of that ancient phrase: "Look how these Christians love one another." This

phrase seems to have originated among the pagans. A Roman senator has a thousand slaves. He may slay one of them at any time. No one can call him to order. He becomes a Christian. A pagan senator comes to visit. He looks at the way this Christian senator acts. If he now says a harsh word to a slave, the Christian senator comes down from his height, kneels, as it were, before that slave in order to beg pardon. Such reconciliation, which implies the sacramentality of the common man, is what Christianity brought into the world. No wonder the pagan says, "Look how those Christians love one another!"

How make the doctrine practical? We go back to the impact that Christianity made when it came into the world, to that change in the relation of master to slave among the Romans. Listen while the pagans talk: "These are not Eastern men, we know them; these are not Western men, we know them; this is a new race of men. See how these Christians, high and low, love one another." Our laws of politeness carry some echo of that ancient miracle, wrought by a word of our Lord: "If you come to the altar and there remember that your neighbor has something against you, leave your gift there and go and be reconciled." Reconciliation involves sacramentality. The World Consecration finds that sacramentality in each and every member of the human race.

FATHER NEARING (Antigonish, Nova Scotia):

First of all, regarding Father Godfrey's talk on the sacraments, it was my privilege to attend the summer school at Catholic University this summer where he gave a course on the sacraments. And I may report to you in the words of one of the students there: "He is the first professor who ever kept me interested for six weeks in a row."

Now, Fathers, I want to talk about the Antigonish movement. I hesitated to do so, and yet I feel that I should not hesitate. Father Godfrey has led the way when he said that blessing things is something beautifully liturgical, in that we are ordaining them to the glory of God. I would like to suggest that we ought to bless all things in this sense, and do it through the instrumentality of such things as the cooperative movement. Restore all things to God, in the sense that all our worldly activities, whether it be the weekly grocery order, or whether it be our monthly savings, or whether it be the cutting of corn, or the production of fish, should be ordained to the glory of God. Father John O'Connell made a plea this morning that we as

liturgists should also become known as men who are frankly interested, vitally and personally interested, in all the other movements, whether it is the apostolate of the family life, the labor movement, etc.

Permit me to say again that so far (I say this not in the spirit of criticism, believe me) during my years of study here in the United States, and in the many trips I have made to this country, I have found only one man among you (one more than we have in Canada), who seems to have the whole picture and who seems to be active in all the fields. You know the one I mean, Monsignor Hillenbrand.

Now I believe that this is the group from whom such leadership should come. We are in a sense so close to God in the liturgy. Each and every one in the liturgical movement should have that same integrated view, that same whole interest. And as far as humanly and physically possible, we should go out and make ourselves personally interested in these various movements. I would like to hear of a St. Martin's Cooperative Store and a St. Martin's Credit Union. I would like to hear that the Jesuits were doing as much for cooperatives in Boston College as one of their own men is doing down in Jamaica. If we do this, we will be doing the whole job. We in Nova Scotia are not doing the whole job either. We are only promoting one aspect of it. We need the liturgy. We need the family apostolate. We need the marvelous work that is going on at Grailville.

But all of us, as Father John O'Connell said this morning, must not be satisfied with being interested in only one aspect of this apostolate.

And may I in conclusion offer you a little slogan? "Look how these liturgists love the working man."

Second Day

AUGUST 23

Vigil of

ST. BARTHOLOMEW, APOSTLE

Solemn Mass

Celebrant

REV. GODFREY DIEKMANN, O.S.B.

Collegeville, Minn.

Homilist

REV. JOHN M. OESTERREICHER

New York City

HOMILY

TODAY'S Introit shows once more the inimitable way of Holy Church in beginning the divine mysteries. *Ego autem* . . . . "I trust in the mercy of my God." Man can say "I" because he is the "thou" of the Lord. We are created in the image of the Son, to whom the Father says: "Thou art My Son, this day have I begotten Thee." We are bidden to obey and are spoken to: "Thou shalt," "Thou shalt not." We are reborn in baptism, and when the waters of rebirth flow over us, lesser brothers of Christ, the Father says to us what He said to Him when He left the river: "Thou art My beloved Son, in Thee I am well pleased."

We are the "thou" of the Lord. He who out of the burning bush said: "I am who am," has made us *capax Dei,* able to hold Him. But become man, He proclaimed: "I am the Way and the Truth," and made us partakers of His life. We rise to full selfhood, unselfish selfhood, through the work of redemption, continued and renewed in these divine mysteries. We are not fully "I" till we say *Ego autem,* till we say: "I believe, I hope in Him, I love Him," till we ready our hearts for the "I in him and him in Me," till like an olive tree we are rooted in the house of the Lord (Introit), till we flourish as the palm tree flourishes, till we grow to greatness as the cedars grow on Lebanon (Gradual). Lebanon—that is the liturgy. The liturgy is the immaculate mountain on which we grow tall, strong, manly, as the cedars grow.

Here again is the mystery of faith. The just man, the apostle, and we with him, is like a tree because our life buds from the tree of the Cross, because Christ Himself is the Tree of Life. "As the apple among the trees of the wood, so is my Beloved among the sons of men," says the bride in the Song of Songs. That Christ, and we in Him, can be compared to a tree; that He and we can be called Lamb and sheep, Stone and rock; that He and we are the light of the world, is because God's goodness moves through the whole universe, because over it broods the Holy Ghost with "warm breast and with, ah, bright wings," because here and now, in these divine mysteries, all creatures are redeemed and made one with Him and in Him, who is the first-born of creation, wedded to Him who is the loving Lord of the world.

This reconciliation of all creatures in Him, their rise to glory, begets a unity incalculably deeper than pantheists ever dream of. When

Christ took bread and wine into His worshipful hands, the same hands that fashioned the world, He bound all things together. He made field and vineyard serve the altar, serve the soul of man. He made them glorify the Father as never before, as they had been waiting to do through their long, long advent. Here in the house of the Lord, water and oil, gold and wax, linen and wood and stone, are our helpers in the *Opus Dei*. Brothers and sisters, St. Francis calls them, for while outside war rages, here in this sanctuary the kingship of Love is renewed. They give their lives, for He gave His, for us, His friends (Gospel).

St. Francis of Assisi is the lovable saint, because his own love was so great. His love made him one with his God in His creation, whose beauties he sang in the Canticle of Creatures. He called poverty his spouse, and his heart went out to the destitute, the poor, and the sick. Here he is shown curing a leper. "O ye works of the Lord, bless the Lord: praise and exalt Him above all forever" (Dan. 3:57). "Today salvation has come to this house . . . For the Son of Man came to seek and to save what was lost" (Luke 19:10).

"This is My commandment, that you should love one another as I have loved you" (Gospel). When have we loved one another as He loved us? When will we love one another with a heart like His? Wonderful and terrible is our charge: we are appointed to go out and bear fruit, fruit which will endure (Gospel); we are bidden to rule over the works of His hand (Offertory); we are told to spend His love, to make visible, to proclaim His mercies at daybreak and at the fall of night (Gradual); we are told to make known to the world His grace.

Every altar is an altar of love, and only in so far as we love, do we live the liturgy. Made for God, we are also made for one another. We can say "we" because we can say "I." However, the more lovingly, the more powerfully, we say and do our "we," the more truly are we able to say "I." Members of the great body of Christ, we own the things of love in common, and yet, like an apostle, each of us is set apart (Lesson), each with a singular calling. On this Vigil, we offer the

sacred mysteries to the Lord, full of reverence for the high dignity of the apostleship (Secret), and while we do this, St. Bartholomew stands in our midst to remind us of our own dignity as Christians and priests, and of the Lord's expectations for each of us. To each one of us He gave a land of His own to dwell in, each one of us is to be made great in the sight of kings, each one of us a revelation of His glory (Lesson).

It might not be unbecoming on this day, when we prepare for the feast of the blessed Bartholomew (Collect), also to think before the Lord of our common apostolate. It is not some particular cause to which we are devoted, but the great cause of the Church, her loving worship. Yet, because we stress that Holy Mass is more than a framework for private piety, that our liturgical actions should express the full mind of the Church, that God's holy people should be brought to the priestly participation that is their due; because we plead that all the Church's children should pray with their mother, that her liturgical year be celebrated in all its wealth; because we love the beauty of her prayer and wish it to be loved, we are called extremists, we are looked down upon as aesthetes, we are accused at times of being eager for novelty, at other times of being antiquated and out of step. It is understandable that we are occasionally provoked or discouraged. But we must not lose heart. For, so says Holy Mother Church: "We are rooted like a fruitful olive tree in the house of the Lord."

We must not lose heart. What she confesses of the Apostle at Holy Communion, that his glory is in salvation, that great is the renown God's protection has won for him, she calls out to us. Indeed, of everyone who holds dear the praying and sacrificing Christ, who feeds on His body and blood, of everyone to whom His love is bread and wine, strength and joy, she says: "Glory and high honor, Lord, Thou hast made him" (Communion). Christ, my dear brethren, is our glory.

MORNING SESSION

AUGUST 23

Chairman: REV. GERALD ELLARD, S.J., St. Mary's, Kansas

A BRIEF HISTORY OF THE DIALOGUE MASS

REV. GERALD ELLARD, S.J.

St. Mary's, Kansas

IN such a group of priest-promoters of the liturgical movement as this there is need neither of lengthy historical exposition or of pastoral considerations in connection with the Dialogue Mass. In a very few minutes we are to witness a demonstration of Dialogue Mass, as in an average parish, with Father Aloysius Wilmes acting as celebrant, and Father Alphonse Westhoff as the lector. Doubtless there is no one here not familiar with Dialogue Mass in some degree.

Suffice it, then, on the historical side to say that Dialogue Mass, as we now know it, is a child of this twentieth-century, a product of that far-reaching principle of Pius X's *Motu proprio,* that active lay participation in the liturgy is a foremost and indispensable font of the true Christian spirit (Nov. 22, 1903). Pius X was thinking directly of High Mass in stating that doctrine; but fertile minds began applying it to Low Mass as well. By way of providing for external active participation in Low Mass, pastors were suggesting congregational responding, along with the server (a very old usage being revived): they were also encouraging at Low Mass the recitation, along with the celebrant, of things the congregation (ideally) sings together at High Mass, such as the *Gloria,* the *Credo,* the *Sanctus* and *Agnus Dei* (this, to the best of my knowledge, is something new at Low Mass). Lastly, to enable people not able to understand the Latin as read by the celebrant to take a more intelligent part in the progress of the rite, pastors started having a lector read selected parts in the vernacular, while the celebrant read them in the Latin. These beginnings all fell in the period of 1903-1920, and Dialogue Mass was spreading rapidly in Europe, but hardly known elsewhere.

As some Italian promoters of Dialogue Mass began encouraging the loud recitation by the people of the Canon of the Mass, the Holy See took steps to stamp out what is styled that particular abuse (Aug. 4, 1922). But at the same time Pius XI gave a cautious and guarded endorsement to Dialogue Mass itself, remitting its regulation to the local bishop. As doubts persisted as to the precise limits of the papal endorsement on the one hand, and the bishop's power of fostering it, Pius XI issued (Nov. 30, 1935) a clearer and much more cordial approbation. On that occasion, also, he specifically set down that all the altar-boy responses may be made in common, if the bishop so permit, and that *Gloria, Credo, Sanctus* and *Agnus Dei* be said by all along with the celebrant.

"Accept them as thou wert pleased to accept . . . the sacrifice of our Patriarch, Abraham, and that which Thy High Priest Melchisedech, offer to Thee, a holy sacrifice, a spotless victim" (Canon of the Mass).

Still later in the same pontificate the Vatican Radio Station, in a broadcast of Jan. 28, 1943, commented with approbation on a regulation just issued by the bishop of Bourges, asking that "the ancient office of lector be revived, the lector to be a cleric or other young man, who is to mount the pulpit and read in the vernacular the Epistle and Gospel, while they are being read at the altar by the celebrant." Such radio-comment is not a papal document, but we may assume it reflects papal views.

But one might almost say that it remained to the masterly *Mediator Dei* of the present pontificate officially to adopt the Dialogue Mass into current liturgical reforms, and to clarify its precise relations with the whole program of corporate expression of the Catholic's common

membership in Christ the Priest. I quote Canon Smith's translation:

"We therefore highly commend the zeal which, to enable the faithful to take part more easily and more profitably in the Mass, seeks to adapt the Roman Missal to their use, so that they join in the priest, using his very words and uttering the sentiments of the Church herself.

"We also approve the efforts of those who want to make the liturgy a sacred action in which, externally also, all who are present may really take a part.

"There are several ways in which this may be done: The whole congregation, always conformable to the rubrics, may recite the responses in an orderly manner; They may sing chants corresponding to the various parts of the Mass; Or they may do both. Or, at High Mass, the people may sing the responses and join in the liturgical chants."[1]

The Holy Father then voices a caution against erecting such vocal participation into dogmatic necessity:

"At the same time, although such methods do externally indicate that the Mass, being offered by the Mediator between God and men, is to be regarded as an act of the whole Mystical Body, it must be understood that they are by no means necessary to give it its public and communal character (113)."

In the same passage the Vicar of Christ asserts that the Dialogue Mass, as such, is lower than the High Mass.

Elsewhere in the *Mediator* the hierarchy is addressed as follows: "We therefore exhort you, venerable brethren, in your dioceses, or within the sphere of your jurisdiction, to see that the way in which the people take part in the liturgy conforms to the rules laid down in the Missal, and the instructions issued by the Congregation of Rites and in the code of Canon Law (116) . . ." Finally, in the pastoral directives at the end of the letter the Pope adds the injunction that all Catholics be exhorted to take part in Mass in all the legitimate ways the encyclical has outlined (214), among which, as we saw, the Dialogue Mass is securely anchored.

There are two common varieties of Dialogue Mass, and a third, much rarer: a word about each. The simplest form of Dialogue Mass may be illustrated by the booklet, *Community Mass,* published for

[1] *Christian Worship:* Encyclical Letter of Pope Pius XII, Mediator Dei, No. III. Translated by Canon G. D. Smith (London: Catholic Truth Society, 1949).

use in the Diocese of Kansas City, Missouri.[2] Dialogue between priest and people, in the liturgical language, here begins at the *Kyrie*, and is limited to the altar-boy responses from that point on (the *Suscipiat* excepted). *Gloria, Sanctus* and *Agnus Dei* are recited jointly in English, and the *Apostles' Creed* in English is recommended after the Gospel. The *Judica* and *Confiteor* in a shortened English form are dialogued between the leader and the group, and prayers at the Offertory and Communion recited in unison. This style might be called the Lesser Dialogue Mass.

What might be designated a Greater Dialogue Mass is handily represented here by that booklet published for official use in the Archdiocese of St. Louis, *Our Dialogue Mass*.[3] Here, too, the responding to the priest commences at the *Kyrie*, the *Judica* being handled in English between the leader and the group. For the *Gloria* and the *Credo* the St. Louis booklet provides a bi-lingual arrangement, the relative rubric stating: "The *Gloria (Credo)*, which follows, may be recited in Latin or English—in its entirety by all, or divided as indicated between the Leader and all, or by two choirs." For *Sanctus* and *Agnus Dei* the St. Louis booklet calls for joint recitation in the liturgical language. For the rest these two forms offer about the same suggestions for group recitation.

The third form of Dialogue Mass might possibly be called the Seminary Style. It is seldom described in print, but I do recall a passage of a pastoral by the bishop of Rouen in 1934.[4] In addition to the responses so prominent in the Lesser Dialogue Mass, and the joint recitation, in Latin, of *Gloria, Credo, Sanctus* and *Agnus Dei*, aimed at in the Greater Dialogue Mass, this third kind adds the joint recitation in Latin, in unison with the celebrant, of what at High Mass are 'Proper' choral parts, the Introit, the Gradual, the *Offertorium*, and the *Communio*. This kind of Dialogue Mass, possible in the seminaries and such circles as are quite at home with Latin, would probably 'spoil' us priests if found more commonly in the ministry, and make us further forget that Latin is a barrier quite formidable to the layman.

As for the advantages of Dialogue Mass, I have never heard them put more briefly than by a student I met at the University of Munich.

[2] *Community Mass* (Diocesan School Office, 3142 Broadway, Kansas City 2; 1947).
[3] *Our Dialog Mass* (St. Louis: Pio Decimo Press, 1949).
[4] Reprinted in *La Participation Active des Fidèles au Culte* (Louvain: Mt-César, 1934), 196.

"When I was a child," he said, "I loved Dialogue Mass because it made the Mass go faster. As I grew older, I came to cherish the Dialogue Mass because it makes me feel *I belong* to the Mass-celebration, and have my proper place, even among so many."

No one would deny that Dialogue Mass, as we know it, has limitations. Some of these, to my mind, are incidental. One or two, perhaps, would be judged inherent, as long as priest and people use different tongues. As things stand now, it seems to me, for most of those additional values of the Mass, as celebrated in the Dialogue style, the congregation is indebted, not to the celebrant, but to the leader.

(At this point came the demonstration of the Dialogue Mass).

DISCUSSION

MONSIGNOR HELLRIEGEL (St. Louis, Mo.):

I bring you tidings of great joy. A cablegram: "To the Liturgical Conference, Abbey, Conception, Missouri: *Dominus Vobiscum!* Clifford Howell, S.J."

FATHER SHAWN SHEEHAN (Cambridge, Mass.):

I would like to have Father Ellard tell us what are the official directives on the congregational recitation of the *Pater noster.*

FATHER GERALD ELLARD (St. Mary's, Kansas):

To the best of my knowledge that is an open question. By the analogy that the congregation recites at a Low Mass what it sings at High Mass or answers to the priest, the singing of the Our Father or its recitation by the congregation at a Dialogue Mass would seem to be ruled out. However, all things to the contrary not withstanding, there seems to be a custom in Rome that at High Mass the people sing the Our Father. And I saw a detailed description of two Dialogue Masses in Rome under papal control in which the recitation of the Our Father by the entire congregation was provided for. To the best of my knowledge, there is no prohibition of it, nor is there, beyond this example, any encouragement for it. This is as far as my knowledge goes. I know that there is quite a strong feeling that it would be a good prayer for the people to recite along with the celebrant. I know also that priests have the feeling that this would be a lay encroachment on a clerical privilege, and so I suppose the debate will go on until we have further direction.

FATHER WILLIAM BUSCH (St. Paul, Minn.):

Perhaps the people could join in on the *Our Father* if the celebrant

himself still recited the *praeceptis salutaribus moniti*. Has anyone here seen this in practice?

MR. JOHN K. ROSS-DUGAN (Chicago, Illinois):

The opening words are said by the priest, and then the whole congregation joins in in reciting the Our Father. This is done in the vernacular, in some cases, in France, but it was in Latin when I heard it in Rome.

FATHER FRED WIEBERG (St. Louis, Mo.):

I have an interesting little experience that I want to tell you about. For some twenty years I have been teaching the Dialogue Mass. My last assignment in the Archdiocese was a parish in South St. Louis County. I already had the Dialogue Mass worked up very well, when the official booklet, *Our Dialogue Mass*, was published. The children who attended school did the recitation of all the parts usually taken by the server. When the booklet came out with its abbreviated form of the prayers at the foot of the altar the children objected: "No, Fathers, let's keep what we have." And since the Holy See does permit us to use what the servers ordinarily say, I decided still to follow the prayers as recited at the foot of the altar. I take time out once a year to explain to them the meaning of the words. We have sort of a little game; we try to find the words that the children can follow and get the meaning of without difficulty; and in this way we translate the prayers at the foot of the altar, the *Gloria* and the *Credo*.

Regarding the Dialogue Mass, I have another comment to make. I have been working with the Dialogue Mass for a long time, and the trouble that I have had came not from the people but from the priests. I happened to be located in a parish where additional help is needed on Sundays. It is seldom, very seldom, that I find a priest who is willing to live up to the rubrics of the Mass required of him. He will not use the tone of voice that is required by the Holy Mother Church. And the gestures with his hands! And his eyes! Now you know that the Church has laid down these laws, and not the Liturgical Conference. The rubrics were there long before we ever thought of having a liturgical movement. The tone of voice, the movement of the hands, the expression in the eyes, all these things are little things, but if one lives up to them one finds that it is not difficult to introduce the Dialogue Mass and have both children and adults follow along.

I would like to ask Father Ellard about the advisability of using occasionally the altar *versus populum* for the purpose of giving the

children a fuller view of the Holy Sacrifice of the Mass. It would seem strange to us if, on attending a banquet, the host would sit down and turn his back to us his guests. It seems so strange, and yet at the Holy Sacrifice we priests do that very thing. Now I am not advocating a complete reform in this matter, but, I ask, may we not from time to time use the altar *versus populum* for the purpose of teaching those who are attending?

FATHER GERALD ELLARD (St. Mary's, Kansas):

Unless there is a local prohibition to the contrary, I see no reason why you may not. The rubrics assume that the altar may be set up that way, for there is the specific direction given in two different rubrics that if you happen to be celebrating at an altar *versus populum*, you are not to turn your back on the congregation when you greet them in the *Dominus vobiscum*, and when you impart the blessing. A bishop, of course, may require that this be done only at his knowledge and with his consent, and he is thus perfectly within his rights. But in the absence of any such local directions, the Missal assumes that the altar may be set up *versus populum*, permanently or a fortiori for an occasion.

ST. PETER

MR. JOHN JULIAN RYAN (Conception, Missouri):

I wish to comment as a layman on the practice of having the priest's back turned to you: I do not think that people always appreciate the sense of the convergence of the whole mystical body in and through the priest towards Christ, a sense which the lay people get from the priest facing as he does. His position, it seems to me, gives people the feeling of concelebration *with* him, a feeling which the *versus populum* altar does not always give. I think this is something to be kept in mind in aiding the members of the mystical body to general participation. I believe that there are many more people who instinctively think, or perhaps after long training have learned to think projectively, you might say, through

the priest. However, the occasional use of the altar *versus populum* is excellent. But I see no strict parallel between the Eucharist and an ordinary banquet. And therefore I do not see that the argument from the seating arrangement at a banquet holds for the Eucharistic meal.

FATHER BENEDICT EHMANN (Watkins' Glen, N. Y.):

To follow up on Mr. Ryan's comment: If I'm not mistaken the position of the priest is considered, historically at least, as something like that of the pilot or admiral at the prow of his ship. The church is built in the form of a ship; the priest up front is like the pilot who guides the ship through. His petition or prayer is that of all the people in the church. Through him, then, *per Christum Dominum nostrum,* unto God the Father, his prayer ascends.

And for Father Ellard I have the following question. In your paper you discussed the use of a lector in connection with the Dialogue Mass. A point in its use came to me very pointedly about a year ago in my own parish church at the close of our summer school. We had prepared the little ones to sing a High Mass, which is always the simple ferial Mass. Afterward one of the parishioners asked a little one what had taken place. The little girl said she had seen two priests say Mass. The facts are, I had my assistant celebrate the High Mass while I directed the choir for the occasion. And so it was a two-priest Mass for those children. This very pointedly brought to my attention the danger we have, if a priest serves as the lector. This priest as lector seems to dislocate the focus of the people from the celebrant. I'd like to have your own impressions of this matter, Father Ellard.

FATHER GERALD ELLARD (St. Mary's, Kans.):

I tried to safeguard my statement with a little subjunctive clause. My thought is that as things stand now, and as long as priest and people talk different languages, as long as the service of the altar is conducted by the celebrant in the Latin language, which the people as a group do not understand, it seems to me that the use of a lector or a reader is a necessary aid. But, like the first aid bandage, it is probably something of an excrescence also. I think the time may come when the lector will not be needed. In the seminary type of Dialogue Mass the lector now is not needed because the seminarians are familiar with Latin; they can follow the words, provided the priest enunciates them properly and clearly. Also, the reader would no longer be necessary. Some of the younger priests may live to see that eventuality.

MR. JOHN K. ROSS-DUGAN (Chicago, Illinois):

In connection with the matter of the altar towards the people, let us remember the altar was always toward the people in the early days of the Church. And there are still in Rome ten basilicas at least where the altar is toward the people and where Mass is celebrated with the priest facing the people. In Rome when the Holy Father celebrates Mass in St. Peter's, he celebrates facing the people.

St. Thomas More (1478-1535) was martyred for the faith by Henry VIII for refusing to fall in with his evil designs. As Lord Chancellor under Henry VIII, Thomas More fought for the Church and for justice, and in protest against Henry's divorce, resigned the chancellorship. He was beheaded for opposing the Act of Supremacy, which made the King of England head of the Church in England. "The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people, and their Lord shall reign for ever" (Wisd. 3:7 f.). "When the just man shall fall he shall not be bruised, for the Lord putteth His hand under him" (Ps. 36:24).

Regarding the use of the altar towards the people in France, my understanding is that a permission was sought and received from Cardinal Suhard for special events, such as our Liturgical Conference. Thereafter the priests in the various dioceses started to put up another altar in their churches, this one *versus populum*. In other words the main altar remained against the wall. The altar towards the people is now in use in twenty-five per cent of the French churches. The French hierarchy favor the altar towards the people, because the greatest crowd in the French churches that I attended were in the churches where the altar was *versus populum*.

I also think the Dialogue Mass will impose upon priests an extra labor. This became evident to me during the Masses said facing the people in France. The priests have to work pretty hard to be "on the ball," so to speak, synchronizing actions and texts and being attentive to what is being done.

Regarding the lector, the pulpits in the churches in France and on the continent are in the midst of the people; hence contact between the lector and the people is very close. And strangely enough the reader does not tend to divert the attention from the drama of the Mass.

Now a question. Should group recitation be slow or fast? It seems to me that English, being a beautiful language, depends a great deal upon tone, and hence does not admit to regimentation as Latin does. Hence one danger in the Dialogue Mass would be the attempt to regimentate the English. This would, I think, be destructive of the outpouring of the soul through the beautiful English words. I personally would favor a slower recitation, and I would be inclined more toward the conversational tone than to the *recto tono* mode of recitation. I feel this is more in consonance with the temperament of the English language. It doesn't admit of regimentation, like the Latin language.

And finally, a second question. Is there not a danger that the silent Canon becomes a *fast* Canon? I should say, by the way, it is not silent in France or in Italy. In France they read the prayers both before and after the Consecration. In some of the churches it is the lector who does this. In Rome I noticed that some of the priests gave meditations before the Consecration. But my point is that a priest who runs rapidly through the Latin can very easily ruin the whole Dialogue Mass. Priests must place themselves under heavy discipline.

FATHER JOSEPH HUELS (Elsberry, Mo.):

I have had a bit of experience with the altar facing the people. I used it because I thought it was a necessity in the particular circumstances in the navy. I had charge of a prison. During Mass we always had a lot of commotion: the marines were always running around caring for the inattentive prisoners. One day I decided to do something. Since we had partable altars, I simply had it set up facing the congregation. It solved our problem immediately. Everyone was extremely attentive. The problem of discipline was solved because the prisoners were interested, and they watched all the way through what was happening before them. Eventually we had a lector too. Attendance at Holy Mass was reverent. I also found this a very good practice on ship board.

Now in regard to the lector. I think the problem of the lector distracting from the altar can be a very real problem, but only if your pulpit is inconveniently placed. A pulpit may block the view of many from the altar. But I have had lectors for many years among

the school children. I place them in the sanctuary, not with their face to the congregation, but rather sideways, and I have them speak into a mike. Thus they more or less fit into the picture, and in no way distract from the altar. After about eight or nine years of a daily Dialogue Mass I have never heard that the lector distracted attention. But I fear a priest up in a pulpit would, for people are accustomed to center their attention on a priest in a pulpit. But if he stood to one side, if he were acting as lector, in an unaccustomed position, with his voice coming over speakers, he would not in any way be a distraction.

A great danger in the Dialogue Mass is that very frequently we expect too much reading either by the lector or by the congregation. For this reason in *Our Dialog Mass*, the Offertory prayers were deliberately cut down. If you keep the people and particularly the children reading too much, they grow tired; it becomes a monotonous thing, and it gradually lulls them to sleep. I think we must do a little skipping, we must pick out the important parts, such as has been done in the official booklet for St. Louis. I apply this rather strictly to the Canon. I have found as very effective the method of just picking out a thought, as "We pray for the Church," "We pray for sinners." Simply summarize in a brief sentence the theme of each prayer of the Canon and have the lector read these theme-sentences. This helps the children to center their minds on what the Church is praying for in that particular prayer.

AFTERNOON SESSION

AUGUST 23

Chairman: Rev. Benedict Ehmann, Watkin's Glen, N. Y.

THE SPIRIT OF NONE

Rev. Emmet Kelly

New Hampton, Iowa

According to the Scriptures, at the ninth hour Jesus cried out with a loud voice saying, "My God, My God, why hast thou forsaken me?" The soldiers gave Him drink, the good and the bad thieves received their just rewards, His mother was delivered to John, and John to His mother, and then came the words, "Father, into Thy hands I commend my spirit," and He gave up the ghost. Then the earth was darkened, the veil of the temple was rent, the dead rose and walked the earth.

Those who were present at the crucifixion admitted the innocence of this just man. And even in the pagan parts of the earth, writers tell us, the story was told that "surely a God must have died today."

Religious in their monasteries and convents, the clergy and laity who observe and participate in the liturgical services of Good Friday, renew and live that first crucifixion scene most vividly. They take away with them the thought in the first Lesson on Good Friday, which begins the Mass of the Catechumens: "Thus saith the Lord, 'In their affliction they will rise early to me; come and let us return to the Lord for He has taken us and He will heal us: He will strike and He will cure us. He will revive us after two days, on the third day He shall raise us up and we shall live in His sight. We shall *know* and we shall *follow* on'."

The liturgical prayers following the Passion according to St. John show us that the effects of our Lord's death extend to all the necessities of the Church and to the human race. We adore the Cross: "Behold the wood!" We recite the reproaches in the *Populo meus;* and we become faithful to the Cross, a tree of beauty, in the *Crux Fidelis.*

Even the Catholics who for some reasons have been deprived of the Good Friday liturgy, even the Protestant Brethren and the pagans to the very ends of the earth, feel today an atmosphere of reverential awe

at the ninth hour on Good Friday. There is at least a passing inspiration, a general feeling of good all over not experienced the rest of the year.

The Church has a liturgy in her Mass and Divine Office to carry that daily inspiration of the crucifixion into every hour of our lives. To the minister who offers the unbloody Sacrifice of Calvary, and to the laity, who participate intimately in that Sacrifice of the New Law, the crucifixion is a morning reality. As the hours of the day pass and the busy world crowds into our active lives, we might weaken on the way and lose sight of the Cross. It is then at the prayer hour of None that the spirit of the Cross is brought back again to sustain our powers to work for good during the successive changes of the light of day.

We call upon the Holy Ghost to diffuse our hearts at the hour of Tierce. We profess the truthfulness of God and the mightiness of His leadership at the hour of Sext. And at the hour of None we rely upon the *strength* of God through the Cross to sustain all creation and to grant life's day a calm unclouded ending. The spirit of None, then, is the spirit of the crucifixion and the Cross, the only means through which men shall be saved.

THE SERMON EMBODIED IN THE MASS

The Rt. Rev. Msgr. Martin B. Hellriegel
St. Louis, Mo.

We are all hoping and praying for the return of the *true* Christian spirit. Without being pessimistic one can say that the greater part of the world has apostatized from Christ, and, therefore, from God the Father, for without Christ, who is the way, we cannot come to the Father. One of the main reasons why the world has apostatized is this: It forsook the *first* and *indispensable* source of the true Christian spirit, the liturgy. Some people may shrug their shoulders on hearing this, but the statement is not ours. It comes from the lips of the great pontifical pastor on the Chair of Peter, the father of the present Liturgical Apostolate, the sainted Pius X (*Motu proprio*, Nov. 22, 1903). If the liturgy is the primary and indispensable source of the true Christian spirit — and the Vicar of Christ stated that it is — then there remains one thing for us to do, and that is to return to, and establish the closest contact possible with, the liturgy: the Eucharistic Sacrifice, the sacra-

ments, the sacramentals, the Divine Office, and the Church's year. Needless to say, we priests, being "Christ's ministers and dispensers of the mysteries of God," have a very *special* duty in that regard, both as to our own spiritual life as well as to that of the flock entrusted to our care. We must be firmly convinced that the Liturgical Apostolate — the movement back to the liturgy — is not merely one of the many present-day 'movements' in the Church. It is the most fundamental, revitalizing and transforming movement in God's kingdom in earth. It is the great "moving of the Holy Spirit" in the Church of this twentieth century. *Qui potest capere, capiat!*

If that be the case, then a return to the liturgy *must* affect our entire priestly work, our "offering, our preaching, our leadership, our blessing and our baptizing" (Rite of ordination: *Sacerdotem opportet offere, praedicare, praeesse, benedicere et baptizare.*) This afternoon we wish to focus our attention on the *second*, the *praedicare*, preaching.

One of the first and most powerful means towards the upbuilding of God's kingdom and the salvation of men is to "teach them to observe all things whatsoever I have commanded you." This is one of the most serious commands laid by the Lord Christ on the shoulders of His Church, a command which no anointed and appointed teacher of the Church may take lightly at any time.

St. Spiridion of Cyprus was present at the Council of Nicaea in 325 and there made this statement: "Christ and His apostles left us, not a system of logic, nor a vain deceit, but a naked truth, to be guarded by faith and good works." St. Spiridion, like David of old, shepherded sheep in his youth, to become, in later life, a shepherd of souls.

A conscientious, sincere return by us priests to the living and life-begetting fountains of the Church, the liturgy, will, without doubt, result in two things: (1) It will put "a new spirit" (cf. Ezechiel 37:1-14) into our hearts; a new spark from that divine "fire which our Master cast on this earth in order that it be enkindled" (cf. Luke 12:49). (2) It will so fructify our preaching of the word of God that it will become for our flock "a lamp to their feet, and a light to their paths" (Ps. 118:105).

We all realize that preaching is by no means confined to the sermon at Mass. St. Paul's admonition to Timothy: "Preach the word; be instant *in* season and *out* of season, reprove, entreat, rebuke in all patience and doctrine" (II Tim. 4:2), is addressed also to us priests. Note the *in* and *out!* which, "being interpreted," could mean: IN church and OUT of church. (a) IN church: at Mass, in the administration of the sacraments (especially baptism and penance); before confecting and dispensing the sacramentals: candles, ashes, palms, holy water, paschal candle, baptismal font, blessing before and after childbirth, in fact, before all the various blessings by which Mother Church brings men and things into contact with the redeeming work of the Lord, and with which — to put it mildly — our people are certainly not too familiar. (b) OUT of church: Foremost in school, but also in our society meetings, in the homes of our people; when visiting and blessing them, when administering the sacrament of extreme unction to the sick, in fine, whenever we have the opportunity to speak to men. Then: *Preach the word!* Our people, and the *others* too, expect that. They don't want us to be entertaining masters, jokers and fun-providers. "Be thou vigilant, labor in all things, do the work of an evangelist, fulfill thy ministry" (II Tim. 4:5). This admonition is doubly important in these days when so many "will no longer endure sound doctrine, but according to their own desires will heap to themselves teachers who tickle their ears, turning them from hearing the truth unto fables" (II Tim. 4:3).

All these opportunities which we priests have to teach and instruct people could be made the subject of very wholesome discussions. But our purpose this afternoon is to direct our attention to the sermon *at Mass,* the foremost duty of our teaching-office and mission. One of the first-fruits of the Liturgical Apostolate is the restoration of what I should call the 'liturgical' sermon, the sermon patterned after the discourses delivered in the Church's classical liturgical age, the period of the great Fathers of the Church.

When I say 'liturgical' sermon, I do not mean sermons on some phase of the liturgy, such as the Mass, the sacraments, the Church year, etc. Surely, sermons of that nature are very necessary. But they are rather pre-requisites for the liturgical sermon. By liturgical sermon I mean the sermon that is part and parcel of the celebration of the liturgy, part and parcel particularly of the Holy Sacrifice. Permit me to put it this way: The sermon at Mass must not so much be: (a) A sermon DURING Mass, (b) not so much a sermon ON the Mass, (c) but a sermon OF the Mass — the homily — built *into* the Eucharistic Action, inspired by it, for the purpose of interpreting those nine Proper parts which, like a fragrant garland, surround and reflect the spirit of which the sermon is to be an integral part.

Far be it from me to question in the least the need and importance of sermons of another kind, sermons of a dogmatic, moral, ascetical and mystical character. There will always be need — great need in fact — of such sermons in the life and mission of the Church.

What I mean is this: During the past four centuries sermons were mostly of the theme or topic type. Ordinarily the Gospel served as a sort of spring-board to the theme. A sentence was selected from the Gospel, was followed by an introduction, then came the development of two or three points and finally the practical application. Even today yet you will not infrequently hear a preacher begin his sermon with the somewhat stereotyped and unrefreshing phrase, "in the Gospel of today we read . . . ." During the past hundred and fifty years the sermon lost much of its dignity, inner value, and effect by going all too far in the direction of moralizing. In short, the sermon ceased to be a *liturgical* sermon.

The liturgical movement of the past thirty, forty years has made its influence felt also in regard to preaching. The sermon is gaining in dignity, quality, and appreciation. Thousands of the faithful are using the Missal, a fact which has urged many a priest to explain to his flock the Mass texts accompanying it. After all, the Gospel is but one — though the foremost — out of the nine parts that make up the Proper. Recently someone remarked: "Having read the Gospel the preacher must sum up for the faithful the message of the Fore-Mass with such inspiration that the 'Word' of the Fore-Mass will become for them 'Flesh' in the Sacrifice-Mass." And that is precisely what we mean by a liturgical sermon.

We have not the time to go into fuller detail about the liturgical sermon. But you will allow me, by way of illustration, to close my

remarks with a brief liturgical sermon "on next Sunday, the XIII after Pentecost."

Lord, Thou hast been our refuge
from generation unto generation.
(Gradual.)

My dear Flock:

The charity of Christ has gathered us together this morning to celebrate the Eucharistic mystery of the Lord's day, the XIII Sunday after Pentecost. As God's family we have come to our Father's house. In union with each other, in union also with all our brethren — the free and those in concentration camps — we pray: "Almighty and everlasting God, grant us an increase of faith, hope, and charity" (Collect), an increase of those three divine virtues which, together with the divine life of grace, were freely given to us on the day of our baptism.

On that blessed day "Jesus came into a certain town" (Gospel), i.e., into our parish church, to the holy font. We, who were lepers, met Him there. Through our sponsors we lifted up our voice and cried out: "Jesus, Master, have mercy on us!" Truly, He had mercy on us, cleansed us from our leprosy, made us His Father's children, made us sharers in His divine life and temples of His Holy Spirit. He infused into us the powerful virtues of faith, hope, and charity and enriched us with the seven gifts of the Holy Spirit. Must we not in holy joy exclaim: "Lord, Thou hast been our refuge from generation unto generation, Alleluia!"

With the Samaritan of the Gospel we have returned to Jesus this morning to glorify God . . . and to give thanks to Him, celebrating the Holy *Eucharist*, the great "Thanksgiving," for the salvation, health, and life received at the font, but also for the *increase* of salvation we are about to receive from this holy altar through "the bread from heaven which contains all delight and the sweetness of every taste," as the Communion verse assures us.

But what shall we say about the nine others who were also made well, but failed to return to give thanks? The careless members of the Lord to whom the blessed Christ has become a burden? Are not the sorrowful words of Introit and Gradual like wrinkles on the chaste and spotless brow of our Holy Mother, the Church? For these thoughtless brethren we must pray fervently: "Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor" (Introit). Lord, increase also in them faith, hope, and charity, so that the promises made to Abraham of old (Epistle), and once ful-

filled in them, may, by this morning's Eucharistic Sacrifice, come to life in them again.

With gratitude and confidence let us now place the gifts of bread and wine, together with our hearts, on the holy table. "May the Lord look with favor upon His people and their offerings and, appeased by this oblation, mercifully forgive our sins and grant us what we ask" (Secret). Replenished by the heavenly sacrament we can return to our home, taking with us an increase of faith, hope, and charity. By a Eucharistic conduct throughout this week we must endeavor to remove the wrinkles from the brow of Mother Church, and by our Christian life glorify and thank God who has been, and ever will be, our refuge from generation unto generation. Amen.

Of St. Gregory VII it has been said: "His was an ungrateful and huge task, to reform the Church, enforce celibacy among the Latin clergy, resist the encroachments of the temporal power, and consolidate that of the Church, eliminate simony and abolish lay investiture." St. Gregory, whose pontificate lasted from 1073-1085, died in exile. "Thou hast loved justice, and hated iniquity; therefore, God, thy God, hath anointed thee with the oil of gladness" (Ps. 44:8).

DISCUSSION

FATHER BENEDICT EHMANN (Watkin's Glen, N. Y.):

Like a good preacher, the Monsignor gave an example, and examples speak louder than words. "The Word was made flesh and dwelt among us." There is an incarnational aspect to our preaching. We must make that ineffable and almost baffling unutterable Word of divine wisdom flesh for our people, understandable.

Now, in opening the meeting to discussion, I would like to submit some questions pertaining to our topic, in the hope that these questions will help bring out points for discussion.

In how many places does the parish bulletin take the place of oral announcements? Are any oral announcements ever made of such important matters as holydays, fast days, and the like? Is systematic

and progressive instruction on the Creed, the sacraments, and the commandments to be done at Mass and during the Mass, and if so, when will we present the special type of sermon which is known as the homily? Fourthly, is it desirable when instructions are given during Mass instead of the homily that this instruction should tie in somehow, agreeably and reasonably, with the Gospel of the day or some liturgical text of the Proper? Fifthly, since it is permissible, is it desirable that some other section of the Gospel, or another pericope of the Gospel, be read to secure a better tie-up with the instruction or sermon? (On this I stand on solid ground, for some years ago at the seminary where I had been taught, the famous Scripture scholar, Father Voste, a Dominican from one of the Roman schools, was visiting, and he assured us that it was perfectly permissible to choose another Gospel section or even Epistle section, not of course at the altar for the Mass, but to be used in the pulpit.) How long should the homily or sermon be, or a more interesting question perhaps, how short?

MONSIGNOR MORRISON (Highland Park, Illinois):

I am absolutely sold on the parish bulletin. I have used it at the Cathedral and Highland Park now for close to twenty years. One of the objections, I remember, first brought out by my fellow pastors was that it would lessen the High Masses in the parish, a thing which the curates wouldn't like! But it has not only not lessened them, but it has increased them. In the mentioning of the intention of the High Mass we also mention in our bulletins the person by whom the Mass is requested. People, you know, like to see their names in print.

We had quite a discussion at the time about whether or not we should announce from the pulpit fast days, Ember days, and holydays. And it got to be a very warm discussion. But I stuck to my point. If the people do not learn to take the announcements home with them, they will never read them. And if they miss a holyday, that is their responsibility. They should know this even without a verbal announcement. This may seem somewhat harsh. But we make no announcements, except those ordered by higher ecclesiastical authorities for special occasions and for special reasons.

Once in a while, about every three years, I notice a large number of announcements left in the pews. So the following Sunday we do have oral announcements. We think of every possible announcement, we read them from the pulpit, perhaps explaining each at greater length

than necessary, we preach a little longer at the Mass, and so on and so forth. And then at the end of Mass, we turn around, after the Last Gospel, and we ask, "Which do you prefer, the verbal announcements or the written ones?" They get the point.

FATHER EMMETT KELLY (New Hampton, Iowa):

Back to that subject of sound again, which I mentioned in a discussion yesterday. I quite agree with Monsignor Morrison. I do not as yet have the bulletin, but I assure you that at some time in the future I shall, because I have learned of its need a long time ago. In regard to the spoken word, one of two things may happen. Either I cannot articulate so that you can understand me, or you may not hear well enough to decipher what I am saying. And so this problem results in one thing: most of the people to whom we talk do not hear, that is, understand, what we actually say. My parishioners, I am sure, can all put a sentence together, but they cannot all hear in the sense of understand. Whether through physical defects or whatever the cause may be I am quite positive that after every announcement most of them did not hear what we actually had on the written page. For this reason regarding the announcements I am a firm believer in the written rather than the spoken word.

FATHER BENEDICT EHMANN:

There is the point too that even if the people are listening very closely and are taking in everything we say in announcements (which is a fact to be proven!), they find it difficult to remember through the week even the announcements that pertain directly to them. So the bulletin serves as a reference. I have found in my own little parish that the telephone calls to the rectory about certain details of the week, about evening services, or about Mass time on holydays, have been considerably reduced. Indeed our own parishioners hardly ever call in for such matters. The only phone calls we get are in the summer time from tourists passing through.

FATHER ROBERT HOVDA (Fargo, North Dakota):

I am wondering if there are some pastors here would be able to struggle along without listing special intentions in the bulletin. Only too often such Mass intentions to people mean only dollar bills. They see announcements regarding the other sacraments, and they think only of five dollar bills and ten dollar bills. I hope sometime before the close of this meeting we can have a good discussion on Abbé

Michonneau's chapter on the clink of money around the altar.

FATHER EHMANN:

Do you mean, Father, that the sight, even in the printed bulletin, of the "requested by so and so" suggests to people the sign of the dollar rather than the sign of the Cross?

St. Norbert (1085-1134), at first in love with the world, through a narrow escape from death turned his heart to God, and became, as founder of the Premonstratensions and as bishop, a great reformer and preacher. "In the midst of the Church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: he clothed him with a robe of glory" (Cf. Ecclus. 15:5).

FATHER HOVDA:

I say that it should suggest to them the theology of the Mass.

FATHER EHMANN:

But as long as the Church has in her theology the legitimacy of the stipend we must accept it. I myself do not feel that there is any untoward consequence in regard to it. Probably in France, where the atmosphere has become so paganized, and where accusation of rapacity and greed had become rather prevalent among the people concerning the clergy, there was a great need for change in practice.

FATHER NORBERT RANDOLPH (Chicago, Illinois):

I notice that there are quite a number of parishes in the United States that have on the first or the last page of their bulletins a little homily in print. And any number of other parishes have a little sermonette on the front page or on the back page of their bulletin. This is a use of the bulletin that I would like to stress and emphasize. I have had occasion in Chicago to examine a great number of parish bulletins. I must say I am rather shocked at some of them. Bowling news and God knows what all is put into the bulletin, taking up a lot of valuable space. Aside from the fact that the bulletin could be used more directly in the interests of the Liturgical Apostolate, it is ridiculous to see a parish bulletin with

perhaps fifty per cent of its space taken up by team standings of one kind or another when perhaps only twenty-five or fifty men in the parish bowl, whereas the bulletin hits about 2000 or 3000 people in the parish. The far greater number of parishioners are taking home a bunch of junk. And so I would encourage all of you who do have a bulletin the idea of this little sermonette. It should not be long. Sometimes it is the short things that attract the attention and are therefore read by our people. People instinctively shy away from long treatises. Those persons, too, who missed the sermon for one reason or other will have something to take home with them, some idea that they can allow to germinate in their life during the coming week, which will allow them to live and grow in Christ.

FATHER BENEDICT EHMANN:

Father's idea, I am sure, has merit also for the people who did hear the sermon or the homily. It is rather hard for people always to remember precisely what the pastor said last Sunday. Perhaps it is even hard for us priests to remember what we said. If they, then, have little digests in the bulletin of your homily or of your sermon, they will be receiving a double benefit on the Sunday afternoon when they read it. The bulletin should also contain little quotations, exerpts from here and there, that have a bearing on the season or on the material of your sermon.

FATHER SHAWN SHEEHAN (Cambridge, Mass.):

I should like to bring up the question of the daily homily, especially in view of the great number of seminarians attending this session. Many priests, I know, will wince at the idea. They will say it is too much of a burden for the priest; that the Masses are so frequently from the Common, that it would be hard to get enough variety. I know many priests here have had a daily homily over some reasonable period of time. I haven't done it myself over any length of time. I have been filling in now and then for priests who were giving daily homilies, and for that reason I would suggest to the seminarians the thing that I found most helpful was my years of preparation in the seminary. When you are getting your formation and have so much more time for private projects, steep yourself in Gueranger and Parsch and Schuster on the Church year, make your own notes, keep meditating on these sources, so that to give a homily on a particular proper will be almost a natural and easy thing for you to do. We shouldn't talk without preparation, but if we are steeped in Gueranger, Parsch,

and Schuster, we will not find it difficult to get one or two cogent ideas out of a Common very quickly. Certainly the day has come when every convent of Sisters should expect of us the effort to give them a daily homily. In many parishes, as in Msgr. Hellriegel's for example, on every day of the year a daily homily is given. Perhaps some of you question the possibility of doing this. A project we were planning for the Dubuque program was this: each night five or six priests would get together, and each one prepare by himself, in sketch form, a homily for the next day's Mass, to be read to the priests present. The point would be to show that each priest would have a different homily, though all were being based on the same Mass. The fear that you will have too much repetition is unfounded. Or you might follow the example of one priest who used to give daily homilies, but who had a hard time waking up in the morning, and this because he didn't get to bed very early the night before. Oftentimes he would over a series of weeks speak on "love for one another." Of course, charity can be related to the texts of almost any Mass formula. Finally one morning when he was at his worst, he did the smart thing and imitated St. John. He turned around after the Gospel and said, "My dear friends, love one another," then continued the Mass!

FATHER MICHAEL MATHIS, C.S.C. (Notre Dame University):

I think that all these modern works that have been suggested are very fine, especially Parsch. Schuster is very good on the Roman saints and on the background of the martyrs of Rome. But I think we have to go deeper than that.

However, first of all, from such authors as Parsch, I think we should learn the pattern of spirituality given us by groups of the saints. I find this to be one of the most practical aids in giving homilies, for when we get to specializing too much on the incidents in the lives of the saints, we miss the main point. The main point is the pattern of spirituality which the Church presents to us. There is a very distinct pattern of spirituality in each one. And I think in some ways the most perfect pattern is that which we should be holding up today to the women of the world. And we find this pattern not only in the Mass, but also in the Divine Office.

Now a second point. I don't think we are going to get far unless we find out what the liturgy's general scheme is in the presentation of a lesson. Now I have come to this conclusion: the antiphon for the Magnificat of I Vespers is like a *tuba;* it announces the *theme* of the

feast. This will not be done with exactly the same precision by each antiphon, because as works of art, the various offices differ; but there is plenty of meat in each one. There will be some reflection, some echo, then, of the theme, in Matins. As Father Odo Casel so beautifully said in his commentary on the liturgy of the virgins, when we come to recite Matins, the Lord sends out His servants and fills His table with the most delicious viands and drinks, with all good spiritual food. This is true of psalms, lessons, and responses. Now I have heard that even some Cardinal in his proposed reform of the Breviary was seeking to cut out the response. I was very sad to hear this; because the responses are the canons of interpretation. An even greater canon of interpretation is the third nocturne with its commenting on the Gospel. Now unfortunately we have only a page out of a great sermon. Sometimes these lessons form only an introduction to the sermon itself. Too often we think our lessons form the whole sermon, and so are much chagrined when St. Augustine's closing remarks to the last lesson are: "Well, now let's get down to business, to the main point I wish to make." What is needed to bring out the whole teaching value of the liturgy is a little summary of the whole sermon from which our lessons are taken. Now that is what I do in my little vigil preparations for the lay people.

The suggestion was made here that we ought to have these sermons of St. Augustine translated. Fathers, do you know how many readings of St. Augustine there are in the liturgy? One hundred and forty! St. Gregory the Great comes next with seventy-two. So you see it isn't a simple business; it takes time to do a job like this.

After Matins, comes Lauds. The theme is repeated here, but in a joyful mood. One must pay especial attention to the chapter at Lauds. Most frequently this chapter will be a portion of the Epistle at Mass. But this leads us up to the climax. The climax is the Mass itself. And as Msgr. Hellriegel has so well said, the nine Propers of the Mass are a crystalization of the theme of the Mass. But let's not forget the rest of the Office has a place too in this scheme because of the little chapter for the Little Hours, which is usually taken from the Epistle of the Mass. Usually the idea behind this repetition is this: "Well, are you paying attention to the lesson of the day? How are you making out?" The idea then is that each Office has a theme, announced in the Magnificat antiphon of I Vespers, a theme having a great many variations as we pass through Matins, Lauds, Mass, and the Little Hours.

Please forgive me for taking so much time, but we must get into the whole of the liturgy, else we will never be satisfied. As one of the Church Fathers has said, earthly pleasures often become satiating to us. (I remember when I was a boy I used to love fish. And one day down in Georgia I ate too much fish and I couldn't look at fish for twenty-one years!) But this is not the way with divine things. These are not a bit attractive from a distance. You must taste and see that the Lord is sweet! Once we feed and drink at these fountains of the liturgy, we can never get too much. So I would say that in the liturgy we are simply flooded with homily material, we are in a deluge of ideas, themes, and variations of themes. The idea of running out of material is simply silly.

But it's not necessary to use only ideas already found in the liturgy, especially in the lessons of Office and Mass. Let's use the liturgy as a spring board, and make up our own ideas. St. Augustine gave us the rule for this: don't go against the faith! The Holy Scriptures and the liturgy are bread for our souls, and so let us be free in breaking its spiritual sense.

FLOOR:

There is a very practical problem in regard to our liturgical sermons which must be faced: the fact that in very many dioceses we have our sermon topics assigned for each Sunday and feast by the chancery office or the bishop. There are several ways in which we can try to handle the situation. One is by being mentally very agile, and trying to hook the two together. Sometimes it is very difficult. I think a very practical solution was proposed a little while ago by Father Randolph. He suggested that we have a homily in the bulletin. In this way we can get in our liturgical sermon even if we cannot voice it from the pulpit. Then, too, we can get around the point by giving a little explanation at the beginning of Mass, particularly if we are in the habit of telling the people the feast being celebrated and giving them the pages in the Missal. I have done this as one solution. Maybe someone has another solution to that problem of trying to give the people an explanation of the Mass when you have a series of catechetical instructions that have been commanded by the bishop.

MSGR. MORRISON (Highland Park, Illinois):

I talk from personal experience, for we have had sermons assigned for us in our diocese ever since I have been a priest, for thirty years

and more. I always find these assigned topics to hook in in someway with the liturgy. I suppose that most of the priests that are interested do too. Of late years we have been rather fortunate. The man at the seminary who prepares the schedule has been suggesting topics flowing forth from the liturgy, so we find no difficulty. But I think with a little ingenuity one can work the assigned topic and the liturgy into a unity.

FATHER GODFREY DIEKMANN, O.S.B. (St. John's Abbey):

I am not a pastor and have had no pastoral experience, but I would like to make a suggestion, from the theological standpoint, in regard to announcements. St. Thomas teaches us that the purpose of the sacrament of extreme unction is to anoint unto immediate glory in heaven. But he says that three things are necessary: perfect disposition of the recipient, piety of the clergy, the minister, and thirdly, the faith and the prayer of the Church. And I think, therefore, in our Sunday announcements it is of the utmost importance, if we have the community spirit, to ask the people, to ask the community, to pray for those who have received the sacrament of extreme unction during the past week or perhaps who will receive extreme unction within the coming week, so that if perhaps through their own fault or through no fault of their own they cannot themselves have that perfect disposition which they should have, extreme unction would yet

St. James the Less was the first bishop of Jerusalem. In his Epistle he speaks of the sacrament of the sick, extreme unction. "Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord will raise him up: and if he be in sins, they shall be forgiven him" (5:14 f.).

mean immediate entry unto glory, because the prayer of the Church, the prayer of the community, would supplement their own deficiency in disposition. I do not advocate kneeling down and saying an Our Father and a Hail Mary necessarily every time, but at least the people should be reminded in every Mass to recommend their sick brethren to the Lord. And I think if the parish is small enough, even the names of those who are sick should be announced. It always helps to give the community spirit.

MSGR. HELLRIEGEL (St. Louis, Mo.):

Next year at this time we will have the honor and joy of being in Dubuque. His Excellency, Coadjutor Bishop Binz, has sent down three of his priests, Msgr. Wm. H. Schulte, Msgr. Loras T. Lane, and Father Arthur Halbach. I would like Msgr. Schulte, the General Chairman of next year's meeting in Dubuque, to honor us with a few words.

MSGR. SCHULTE (Dubuque, Iowa):

Thank you, Msgr. Hellriegel. Dubuque is very much interested in the liturgical movement, I can assure you of that. Back in 1937 Father Emmet Kelly, who is here, and myself began an institute of liturgical music. We placed heavy emphasis on the liturgical part. Father Kelly in preparing himself, was over in Europe at the time, at the different Benedictine monasteries. He came home and he and I formed the faculty that summer. But as time went on we added others to our faculty. We generally had a Benedictine, either from Conception Abbey, as our good friend, Father Gregory Huegle, or later from St. John's Abbey. This year we had Father Raban Hathorn from St. Meinrad's. But one of the faculty, which happened to be myself, in 1940 suffered a heart attack, and I had to sever my relations with the institute. And then for about eight years Father Kelly took over completely with his aids. Then he suffered a heart attack and I had to take over again. Somehow or other I suppose that people in Dubuque will be afraid of this liturgical movement when they see the heart attacks resulting from it! Last year it was impossible for both Father Kelly and myself to be in St. Louis. I was in the hospital. Father Kelly was just recovering from his heart attack.

Bishop Binz, coadjutor to the Archbishop of Dubuque, is very enthusiastic about the gathering next year. It chances that 1951, beginning with July, becomes the jubilee year of Archbishop Rohlman. It is a two-fold jubilee, the golden jubilee of his ordination to

the priesthood and the silver jubilee of his consecration as bishop.

We thought, and your committee seems to be in hearty approval, that the theme would be the priesthood and the fullness of the priesthood in the bishop, since we will be observing Archbishop Rohlman's culmination of fifty years as priest and twenty-five years as bishop. It is our hope and plan that the last day of the Conference next year will be the highlight of our celebration honoring Archbishop Rohlman, and you will be our guests. And in the name of Archbishop Binz, I extend to you all my sincerest invitation, hoping that you will all be there and bring many more priests along, especially since the theme will deal with the priesthood. We assure you that we will do all we can to make the stay agreeable and we know that the Committee will do all it can to make your stay an educational one.

EVENING SESSION

AUGUST 23

Chairman: Rt. Rev. Msgr. Leo J. Ruggle, St. Joseph, Mo.

I

SUNDAY HIGH MASS WITH CONGREGATIONAL PARTICIPATION

Rev. Maur Burbach, O.S.B.

Conception Abbey

Conception, Mo.

Whatever else may be contained in *Mediator Dei*, whatever else we may find there, I think it safe to say that closest to the heart of our Sovereign Pontiff is the restoration of Sunday High Mass with congregational participation.

I would like to quote the encyclical at great length. But that is unnecessary, and in the time allotted, impossible. A few passages, however, should be noted.

"Strive with all your resources," says the Holy Father, "that by those plans and means which your prudence judges most fitting for the purpose, the clergy and the people should be united among themselves in unity of minds and souls; and, furthermore, that the Christian people should so actively participate in the liturgy that it will become truly the sacred action in which the priest (especially the priest in parish life, who has the care of souls entrusted to him), united with the congregation, offers the worship due to the Eternal Majesty". (Par. 235).

"With your most studious zeal, work towards this end especially that all the faithful should be present at the Eucharistic Sacrifice; and that they should draw from thence the most abundant fruits; zealously urge them to participate in it devotedly in all those legitimate ways about which we have written above. The august Sacrifice of the Altar is the primary action of the divine worship; therefore it is necessary that it should be also the source and, as it were, the center of

Christian piety. And in your apostolic zeal, never think that you have done enough until you see your children coming in great numbers to the heavenly banquet, which is the sacrament of piety, the sign of unity, and the bond of charity" (Par. 237).

And again: "Therefore it is necessary, Venerable Brothers, that all Christians consider their principal duty and highest dignity that of taking part in the Eucharistic Sacrifice; and this not with a passive and indifferent spirit, or distracted and wandering to other things, but so profoundly and so actively as to be most intimately united to the great High Priest, according to the word of the Apostle: 'Have this mind in you which was also in Christ Jesus,' making this offering together with Him and through Him, and together with Him sanctifying themselves" (Par. 102).

"Indeed by the active participation of each, as the members are daily made more and more like their divine Head, so salvation flowing down from the Head is imparted to the members, so that we can well repeat the words of St. Paul: 'With Christ I am nailed to the Cross; it is now no longer I that live, but Christ lives in me' " (Par. 100).

Let me also suggest to your attention Par. 129, on the dignity of the Solemn Mass, and Par. 180, on sanctifying Sunday.

Prophet Ezechiel (VI Cent. B.C.) was a great spokesman of God. In him priests find an example to imitate. Fidelity to the sacred priestly office is the mark of a holy priest. "Son of man, prophesy concerning the shepherds of Israel: prophesy and say to the shepherds: Thus saith the Lord God: Woe to the shepherds of Israel that feed themselves: should not the flocks be fed by the shepherds?" (Ezech. 34:2).

Perhaps I am belaboring, but then the Holy Father is too, a point that should be obvious. Surely there should be no need for apologetic in this matter.

The Sunday Parish High Mass — it is like a large family gathering

under the old home roof for a Sunday visit and celebration. The children, mostly grown and married now, are all gathered together. Though some or other has run in and out during the week on this or that small visit or errand, this get-together is different. This is the whole clan as a solid unit — all the blood gathered around its source and fount.

Maybe differences over land, over business, have caused a rift between members during the week. Maybe divergent lives have made viewpoints far apart as poles. But here, under a common father's roof, these busy grown-up sons and daughters are only children again, for a mother to cherish and a father to advise, even arbitrate.

Father and mother are most interested in everyone, in plans and projects afoot. Little ones are brought for the old folks to fondle and bless. Even the prodigal may come in, remembering the bounty of his father's house. In fact there is a sense of incompleteness if he is not there.

The main feature of the gathering is always a big dinner, a real banquet. And there is real participation. Appetites are hearty. No one misses dinner. The food has been brought to the father's house from the various homes and it becomes one great feast. There is vocal participation too, plenty of it, even singing after the heart has been gladdened.

Christ chose the family banquet as the sign and source of a new order. This new order is a new creation. It is as truly a creation as that described in Genesis. It is the sacramental order, the sacramental world, neither purely divine, nor purely human or natural, but unique.

Its head and source is Christ, Himself the great sacrament. For is He not "the fulness of the Godhead bodily?" United to Christ and constituting one sacrament with Him, is the Church. Together they constitute the whole Christ, called the mystical body.

Sacramental of its very nature, this mystical body is sacramental too in its activity. The great action is, of course, the Eucharist, destined to glorify God and to build up the body more and more until the full stature of Christ is achieved. God is glorified preeminently by the Eucharistic Sacrifice and the faithful are nourished preeminently by the Eucharistic banquet.

The whole reality is sacramental. It is Calvary in a new mode of existence. On Calvary Christ is priest, victim, and altar, historically.

In the Eucharist the altar is Christ; the priest, to whom the faithful are joined, is Christ; the consecrated bread and wine is Christ, the victim. The reality is the same as the reality of Calvary, the mode of existence alone differs.

When, therefore, it is a matter of a parish altar at which the priest stands surrounded by His flock to celebrate the Sunday High Mass we are at the very center and source of the re-creation of the parish.

Every person and every thing in the parish must be oriented toward the altar and what is done there. Thus they become part of the Sacrifice offered to God. And every person and every thing in the parish must be sanctified by the Eucharist, or more immediately by its extensions which are the other sacraments and the sacramental rites.

This general, all-embracing participation in the Eucharist resolves itself into three particular modes when we limit our view to the faithful, namely, *vocal* participation, which is the source and expression of union of mind and heart; participation in the *offering* to God of the body and blood of His Son; and participation in the *banquet* by Holy Communion.

A parish will be a family of God, a holy people, in so far as it participates in mind, heart, and voice; in offering and eating the Bread of Life at the parish altar on Sunday. There may be other, lesser, criteria. This is the primary one, and all the others will have meaning only in relation to it.

There are in our time countless problems and obstacles in the way of the ideal which, it seems to me, would be one Sunday Parish High Mass, participated in by the whole family of God. There the whole family would offer the one Sacrifice, there the whole family would eat of the one bread, there the whole family would, by listening to the word of God and singing the praises of God, deepen and give expression to its faith, its hope, and its love.

Concessions have to be made. Exceptions have to be granted. Some of our parishes are too large. Some of our churches are too small. The instability of modern life is devastating. Social and economic conditions contradict the unity that begets love and the love that seeks unity. The forces of disintegration are mighty and all but omnipresent.

To restore the Sunday High Mass, *the* Mass of the parish, with full participation, will require zeal, sacrifice, and indoctrination on a gigantic scale.

Let us at least cling to the apostolic ideal, expressed so beautifully by St. Ignatius of Antioch: "But at the assembly let there be one prayer, one supplication, one mind, one hope, in love and joy unblameable . . . Be zealous to come together, all of you, to one temple as to one God; to one altar even as to one Jesus Christ . . . Be careful to perform one Eucharist, for there is one Flesh of our Lord Jesus Christ and one Chalice unto union in His Blood; there is one altar, as there is one bishop with the priests and deacons."

II

A DISCUSSION OF PRESENT-DAY DEFICIENCIES

THE REV. BERNARD SHANLEY

Lead, South Dakota

WE HAVE heard "in season and out of season" that "the primary and indispensable source of the true Christian spirit is the active participation in the most holy mysteries and in the public and solemn prayer of the Church." This statement of *primary* principles implies the existence also of *secondary* principles. And the statement of principles calls for corresponding practices. Thus from the very nature of devotional life there arises the danger of contrast between principles and practices that might very readily lead to controversies causing misunderstandings of a very complex kind.

We must, however, be ready to recognize that in the true spirit of Christian charity there need not be acrimonious debate nor spirited controversy when practices that run afoul of a well-rounded and full liturgical life are pointed out and even marked as reprehensible.

The primary source of the Christian spirit is, indeed, the Mass, the sacraments, and the sacramentals. In order to hurry along, leaving time for discussion, it might be well to mention in a sort of telegraphic fashion some outstanding practices that would be considered out of line with the spirit of the liturgy. We need only look to the program as set forth by our Holy Father in *Mediator Dei* in order to recognize the many and various practices that should be marked down as "out of line."

1. The practice of distributing Holy Communion "unnecessarily" outside of Mass.

2. Beginning the distribution, particularly at Sunday Mass, imme-

diately after the Consecration rather than at its proper time.

3. The one mentioned this morning and covered rather thoroughly at that time regarding the various tones of voice by the priest at Mass as well as his diction.

4. The practice of adding to the prayers a litany of varying types and purposes at the end of the Low Mass.

5. Why not the full liturgy of the burial rite, nuptial Mass, etc.?

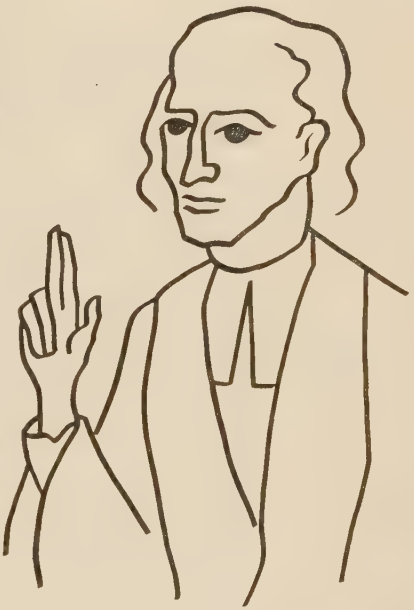
6. Adding Benediction to the Daily Mass or the Sunday Parochial Mass.

7. There are still places where the *Missa Cantata* is sung without the slightest thought given to the Propers, along with the insistent use of hymns in the vernacular that are not in accord with either good taste or good music.

8. The total neglect of the seasonal processions, Candlemas, Palm Sunday, Holy Week and the Rogation Days, Forty Hours.

9. Sacrament of penance, all too often administered and received in a routine manner; where one recites, almost like a lesson, time after time, the same sins, and the priest wearily recites the formula of absolution without a word of encouragement or advice.

10. The sacrament of extreme unction, performed as a chore to be gotten through as quickly as possible without devotion or care for the sensitivities of both recipient and by-standers.



The Cure of Ars, as St. John Baptist Vianney is popularly known, was named the principal patron saint of parochial clergy in 1929. "The mouth of the just shall meditate wisdom: and his tongue shall speak judgment. The law of his God is in his heart" (Ps. 36:30 f.).

11. The multitude of novenas which tend to substitute in the mind of the laity the place of their obligation of Sunday Mass.

12. What about Sunday Vespers or Compline?

13. Special stress should be laid on the administration of the sacrament of baptism so that it will mean something more than just a

recitation of prayers and the performance of certain rites. This sacrament of (a) incorporation into Christ and His Church, (b) of the reception of new life, Christ-life, deserves our greatest care. To this may be added a reviving of the venerable practice of the "Blessing of a mother after childbirth."

"It is essential" says our Holy Father "that you watch vigilantly lest the enemy come into the fields of the Lord and sow cockle among the thorns . . . Never be discouraged by the difficulties that arise, and never let your pastoral zeal grow cold . . . . . Using every help to get the Faithful everywhere to fill the churches and crowd around the altars so that they may be restored by the graces of the sacraments and joined as living members together with their Divine Head, and with Him and through Him celebrate the august Sacrifice that gives tribute of praise to the eternal Father."

III

THE CELEBRATION OF FEASTS AND SEASONS

Rev. Michael A. Mathis, C.S.C.

South Bend, Indiana

Last Sunday I left South Bend, Indiana, to insure my being here at Conception Abbey for the opening of this Liturgical Week. For a week up to the previous Friday, I was basking in the sunshine of freedom from all deadlines. But then a young pastor of a rural parish in Indiana, a graduate student of mine in the Liturgical Programs at the Notre Dame University, dissipated my newly acquired vacation spirit with the request: "Father, would you pinch hit for me at the Liturgical Week?" The logic of his reasons for not being in attendance himself, I could not refute. So that explains why I am taking the place of a priest who wants to remain anonymous for the good of his work.

In going over Father X's paper with him, I saw that it was not a question of merely reading a paper, because, being a city-bred boy myself, I could not do justice to the bucholic atmosphere of the farming community language he used. Accordingly, I asked Father X: "What is the underlying idea of your message to this Liturgical Week?" "It's this," he said, "there is no foolproof technique for getting people to celebrate with all possible joy demanded by the liturgical text of a feast. The real problem is to train them to get *any* joy

out of the liturgy. When that is once acquired, the various feasts and seasons are so many different examples of the various joys the liturgy brings to us by means of the temporal and sanctoral cycles of the Church year."

"Well, Father," said I, "I think you have something there that is worth every priest's attention. Would you mind telling me how you tapped the hidden springs of liturgical joy in the hearts of your people?"

"Outside the general method Jesus Himself used to interest people in spiritual things," Father X answered. "I can't say that I had any special method. I noticed of course that the Lord was deeply interested in the people with whom He came in contact. Such oft repeated Gospel expressions, as 'He was moved to pity,' Jesus had 'compassion on the multitude,' show this interest. So also does the phrase, 'He went about doing good.' His first approach was often through the physical and temporal, for example, His miraculous cure of the sick and the handicapped. Thus He cured the mute and deaf with a touch of His hand, He gave sight to the blind by anointing sightless eyes with spittle, and He restored health to lame limbs by a word. When the disciples of John the Baptist came to Him to ascertain whether He was the promised Messiah, Jesus replied: 'Go and tell John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf here, the dead rise again (Isaiah 61:1), the poor have the Gospel preached to them.' Before announcing the institution of the Holy Eucharist, Jesus prepares His audience of five thousand by a miraculous multiplication of five loaves and two fishes. Accordingly, I took from the Lord's example the necessity to 'Go about my parish doing good,' not of course by miracles of the natural order, but rather by showing myself interested in the natural life of my people and especially by working wonders of the supernatural order through the use of the sacramentals.

At this point I asked Father X if he happened to remember how he first showed his interest in the people's natural life.

"O yes," he said, "I remember that well, and since it came near boomeranging on me, I advise others to ponder well over their first manifestations of such interest, especially from the standpoint of possible objections. Having been brought up myself in a small town, and knowing very little about the country folks and their problems, I set to work studying my new environment. For instance I noticed that farmers seldom baked their own bread, but sent their good wheat into

the cities to be drained of most of the vitamins, and were willing to get at the country store the bread made from such flour. I remembered my mother used to have wheat ground up and then baked wonderful whole wheat bread. Hence, when I got a chance, I used to tell the farmers about this, and before the year had elapsed, most of my people were saving some of their fine wheat and making a much superior bread. But before long we ran into a wholely unexpected snag. It seems that many mothers who ate the whole wheat bread in time began to give birth to twins. Momentarily the whole wheat program came near collapsing. But the superior merits of the bread and even occasional twins finally won out!

"As my people are interested primarily in land and its productivity and in marketing their products, I would occasionally get a professor from a nearby school who was equally concerned with these problems, to give a lecture on such subjects and to hold a discussion afterwards. Of course I had to make sure that the professor would not be taken for a 'city-slicker' or a so-called 'gentleman farmer.' He had to be someone who could not only talk the farm language and by his practical knowledge win the respect of his audience, but also one who could lead the square dance with which we completed these meetings."

At this point, I said to Father X: "It is perfectly obvious that you are doing a great job of selling yourself to the people. But I'd like to know just how you 'cashed in,' as it were, through these activities, in making your people happy with the liturgy?"

"In reply," Father X said, "I regard all these things as little natural occasions for rejoicing which can serve as stepping stones to bigger spiritual occasions for rejoicing, such as Church feasts and seasons should be. In other words, there are many occasions still left in every parish which are intimately bound up with the life of the people, such as birth, meals, sickness, marriage, vocation, and death, which despite merely secular emphasis today, can be used for developing Christian life.

"First of all, in a normal and healthy condition of things, is not the birth of a baby about the most joyful thing one can imagine? And yet even this joy of the world is not without its crepe hangers who want 'no babies' or who at least commiserate with the 'poor parents who already have five children.' Even what is left of the natural joy that the birth of a baby still brings to men, the actual announcement and celebration is largely a mundane affair. One recently printed announcement of a new birth by a Catholic father read like this:

"The stork has been busy again at so and so's home, the production manager (mother) is doing well, according to the technical assistant (doctor), signed by the designer, an engineer (father).' God's part in the individual creation of the soul of this child and the Lord's design in its regard are not mentioned, as if God's part either did not really matter or was not significant!

"An easy way of disposing of this situation is to scold parents who still feel a wholesomely natural joy in the birth of a child for such gross and mundane views of this event. This way, however, would not remedy the evils. Why not use the sacraments and sacramentals which the Church has provided for such an occasion? Through their use the real significance of the birth of a child is brought out, elevating the natural joy of the family. Thus I make it my practice to visit all expectant mothers, to impart to them the special blessing for this occasion. Armed with English translations of the same for all the members of the family, I make arrangements for this blessing for a time when the father and all the children can be present. This blessing states very plainly God's part in the life of this as yet unborn child, and the divine plan for its rebirth in baptism and for its following the way that leads to everlasting happiness in heaven. Moreover, I always ask the family to make this blessing a part of the common morning and night prayer of the family until the happy day of the birth arrives.

"Here is a reverend and practical way of teaching children the facts of life, for this prayer plainly indicates that the womb of their mother has been entrusted with human life by God Himself. It increases the children's reverence for their mother who is bearing the unborn child, and for life itself, as a gift of God. And when the day of birth at last arrives, every member of the family is filled with joy. The beaming faces of the children bringing me the good news shows this only too plainly.

"Then, as soon as circumstances allow, the blessing after childbirth is given in the presence of the whole family, and this becomes the common morning and night prayer of the family until after the baptism of the child. The baptism itself is announced to the whole parish from the altar, and to special friends by a card that reflects the great event which baptism really is in God's eyes. so that as many as possible of the parishioners may be present. Where possible this great family occasion is celebrated with some kind of a repast to give people the chance to express their joy in a worthy manner.

"How often must we also regret the worldly spirit shown even in the First Communion of the child. Instead of the simply and deeply spiritual expression of childlike faith, unity, and love this day ought to be to our children, sentimentality rules the day. Would it not be simpler, more inspiring, and more helpful for the child, to go up to the Communion rail with its godparents on either side? At present the child is half frightened to death, with one eye on 'Sister,' and the other on the partner immediately in front, with its whole mind concentrated on making each step and twist and turn *just right*, lest it drop dead in its tracks. How *can* the distracted child give any thought to the great experience which is about to be his? On the contrary, how natural, easy, and spontaneous it would be, if the child, without any fear, confidently walked up to the Communion rail with his godfather on one side, and his godmother on the other side of him?

"Take another event that is one of the greatest in the lives of most people, namely, marriage. Thank God people generally rejoice on such a day in the life of a member of one family or of an associate. Tirades against the obvious lowering of marriage standards today do not accomplish anything in comparison to a beautiful Church wedding, homily and all. Such a marriage can be so simple and yet so beautiful, showing what Christ does in the sacrament of marriage to enable the married couple to emulate His own marriage with His Beloved Spouse the Church. This marriage Mass can be so attractive that all those Catholics in attendance who are considering marriage eventually for themselves will say in their hearts: 'This is the way I want to be married!'

"Christ attended the marriage feast of Cana. So priests, especially pastors, should also grace the marriage breakfast of their children. Indeed pastors might very well go further, particularly to save expenses for the newlyweds, to put the parish hall at their disposal, and permit the Eucharistic banquet of the altar to overflow in spirit at least into the marriage breakfast. It will be very appropriate and easy to get the cooperation in expressing the joy that all present feel through such songs of divine love as *Ubi caritas et amor*, arranged in English. If we priests neglect this fundamental natural happiness of our spiritual children in their great moments of life, we should not take offense if these children do not respond, as they should, when we invite them to a greater liturgical participation in the Eucharistic banquet of the Lord.

"Another common event that still touches the hearts of men generally is death. Here, too, earthly considerations dominate the scene. An effort is unconsciously made to hide the true significance of this most important moment in human life, when the radiant Christ comes from the wedding feast of heaven to rescue His own from the enemies of our soul who are fighting for its possession. More persuasive than the most convincing apologetic against the merely earthly repercussions of death is the liturgy of the dying and of the burial of the departed and, frequently, the visit to the cemetery where the dust of our loved ones waits the resurrection.

"The zealous pastor will prepare his children for this greatest of all ordeals by frequent visitation of the sick and the administration of the consoling sacraments and sacramentals for the dying. The family will not oppose this liturgy, but participate in it gladly, and always be grateful to their priests for these services at the deathbed.

"And on the third day a wedding took place at Cana of Galilee, and the mother of Jesus was there. Now Jesus too was invited to the marriage, and also His disciples" (John 2:1 f.).

"Since the liturgy of the dead has the twofold objective of aiding the departed and teaching the living, the 'wakes' can also be made helpful and instructive, not only by reciting the rosary, but also by participating in the much abbreviated Office of the Dead in the vernacular. This small booklet is entitled *Eternal Life,* and can be obtained from the Pio Decimo Press, St. Louis, Missouri.

The Mass of Requiem and the burial service should be sung in a light and cheerful way, not the low range and long drawn-out sepulchral tone we so often hear. The homily should explain not only the cheerful and triumphant view of death held in Christian antiquity, but also the challenging and fearful meaning of judgment as portrayed

in the *Dies Irae* of later centuries. For the Church gives us both views because we obviously need to be instructed in both.

"Fortunately, our Catholic cemetery is only a few blocks from the Church, thus making it possible to have a real procession from the church to the resting place of our beloved dead. The consoling and triumphant song of the Church, *In Paradisum,* is sung on this last journey: 'May the angels lead thee into paradise: may the martyrs receive thee at thy coming, and lead thee into the holy city of Jerusalem. May the choir of angels receive thee, and mayest thou have eternal rest with Lazarus, who once was poor.'

"The thoughts, sentiments, and graces which the Church gives us in the liturgy of the dying and the departed echo so truly the yearnings of the human heart there there is not any great difficulty in procuring a hearty participation of all present.

"It came to pass, whilst He was at table with them, He took bread, and blessed, and broke, and gave to them. And their eyes were opened and they knew him . . . And rising up, the same hour, they went back to Jerusalem. . . . And they told . . . how they knew Him in the breaking of the bread" (Luke 24:30 ff.).

"Another kind of liturgy the people take to readily is blessings at any time, but particularly the special blessings for certain feasts and seasons. Epiphany comes! Some parishioners, generally those who are neighbors, are used to the priest coming to bless homes on this feast. What a chance for a busy pastor and assistant! The objection will be, 'there is no time,' and the answer is, 'there is time, if you put first things first.' What is more important than a priest entering a home in his official capacity to administer the sacraments or to bless? It could turn out to be more important than any other time-consuming things we are doing, such as athletics, dances, etc. Other homes could be blessed at Easter, and still others with the ordinary blessing at any time.

"For farmers, the Rogation Day blessing of the fields is much desired. Even Protestants ask for this blessing, and, by the way, one of

these recently died a Catholic. This blessing is a good preparation for the feast of the Ascension inasmuch as it is an old tradition in the Church that the glorified Jesus ascended into heaven with His sacred hands 'extended in blessing.' "

"Well, Father X," I remarked at this point, "you have given us some very fine examples of beginning humbly and sincerely with that joy or sorrow which is felt by the generality of men in the things that interest them. Furthermore, you have shown us how these little celebrations can be stepping stones to liturgical celebrations into which people can put their hearts. Now for a last question. I happen to know that you manage to get some distinguished liturgists to your parish. I suspect you also have some purpose in this feature of your program. If I have sized up the situation correctly, please tell me, why do you want helpers of this kind?"

"Yes, I have a design in this matter, and it is this: Such persons are a Godsent, providentially sent by the Lord, just when you need them most. Even as a seminarian I noticed that, despite the fine professors we had in all classes, we always welcomed visitors who had something on the ball, and we were grateful to our Rector for bringing them to us. Take, for example, the visit of Father Godfrey Diekmann, O.S.B., who came to our parish after a strenuous eight weeks of lecturing at the Liturgical Programs of the University of Notre Dame, to prepare the next issue of the *Orate Fratres*. It was less than three months after my appointment to this parish as pastor, and I was stumped as to how to begin congregational singing of the Mass. That same evening, our three school Sisters, whom I had never met before, were to arrive at the parish, having spent the summer at their Motherhouse. My mother, realizing that it would be nice to spare the Sisters the task of preparing a dinner at this late hour and after their long journey, asked me if I would invite them to our table. The Sisters, of course, were grateful for my mother's thoughtfulness. The dinner had not progressed very far when Father Godfrey tried them out on my problem, congregational singing of the Mass in Gregorian chant. The organist Sister being well acquainted with chant thought that perhaps after some months of rehearsal we might try it. Father Godfrey countered with the proposal to sing a Gregorian chant Benediction that evening, which he himself would lead, and, after Benediction, to have a short practice of Kyrie, Sanctus, and Agnus Dei for the following Sunday. Naturally it was with trepidation, to say the least, that the congregation, the Sisters, and even myself were ushered into congregational

singing of Benediction that evening. But, after Father Godfrey's inspiring talk on singing the praises of God, and under his leadership, we were willing to try anything. Well, that was the beginning of congregational singing of Gregorian chant in my parish, and, after a few practices during the week, we were fairly ready to sing the Ordinary of Mass XVIII on Sunday.

By this one example you can see how the right kind of visitors can be very helpful in increasing the participation of the people in the liturgy. There were, however, many other liturgical experts from both our own country and Europe whose visit meant much to my people.

The only long stay of such men was that of Father Ermin Vitry, O.S.B., of St. Mary's Institute, O'Fallon, Missouri, the outstanding Gregorian chant teacher of this country. He was particularly at home because some of our children had attended his chant demonstration class the previous summer in the Liturgical Programs of the Notre Dame University Summer Session.

"This brings me to perhaps the chief help in liturgical work in behalf of my parish. Since 1947 I have been a regular student of these Liturgical Programs. In 1949 each day I brought a half dozen of my children to be trained by Father Vitry at the University of Notre Dame in the class mentioned above, while I continued to pursue the graduate courses in this field. In 1950 we were able to bring seven children to the chant demonstration class and also to enroll two of our Sisters in the graduate courses. During the present year the Sisters have made the Gregorian Integration of Chant, Eurhythmics, and Symbolic Drawing part of the school program here. Therefore, chiefly by reason of all these aids, the participation of my parish in the liturgy is growing, thanks be to God. However, we are still far from perfect, and have much still to do. But I think I can say that our people generally, thanks to the solid foundation laid by my predecessors, and by the help the Lord has sent me through others, are enjoying more than ever the celebration of the feasts and seasons of the Church year."

IV

THE ALTAR, THE HOME, AND DAILY OCCUPATION

Rev. Wilfrid Tunink, O.S.B.

Conception, Missouri

I PRESUME my paper should summarize and bring to a conclusion the thoughts expressed in the previous papers. It treats of the topic "The Altar, the Home, and Work."

A word of Christ on work gives me the idea that I wish to develop. "I have glorified thee on earth," Christ said shortly before His Passion, "I have finished the work which Thou gavest Me to do. And now glorify thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee" (John 17:4 f.).

Christ worked. His work was His life, and His life was His work. This work was divinely appointed to Him. He performed it in obedience to His Father. "I do always the things that please Him" (John 8:29). It extended over His whole life, was as broad as His obedience. His work culminated in the last and most important act of His life: His death on the Cross. By that death He finished His work — a work which was, in the first instance, a glorification of the Father in heaven, a work which was, in the second instance, a redemption of the whole human race, and of creation, too, from the power of Satan.

Christ's work is finished. And yet it isn't. It continues, must continue, in His body, the Church. The work of the Church duplicates that of Christ in purpose and nature. It is primarily one of glorifying the divine majesty, secondarily one of restoring all things, not mankind alone, in Christ. It finds its highest expression, and the source of its salvific power, in the Eucharistic celebration, which represents the Cross in our midst. It finds noble expression in the administration of the other six sacraments, through each of which the blood of Christ's Cross is poured out for the glory of God and the salvation of men. Through the sacramentals this unifying power of Christ's greatest act and greatest work flows into the smallest corners of daily human life. Or rather, through these sacramentals creation and human activity are drawn up into the kingdom of God. But the center and source and fountainhead remains the altar. Around the

altar Christians perform their greatest, highest, most important work. It *is* a work; it is *their* work, for by baptism and confirmation and holy orders Christians in these three varying degrees have been empowered to perform it.

But the work of the true Christian is not limited in any sense merely to his participation in the Mass. His work is his Christian life, and his life is his work. The spirit and joy of the altar he must carry out into his life to permeate his work; the many activities of life, all his labors and sorrows, trials and difficulties — these he in turn must bring to the altar and offer them with Christ to the Father. They are part of his offering, and through the offering they become Christ's work. The Offertory of the Mass is the great work of the Christian populace, and it is the sacred task of the ministers of the altar to lead the faithful to an understanding of what they must do at the Offertory of the Mass and of what that offering must include.

St. Frances of Rome (1384-1440), a woman of great penance, devotion, and patience. After the death of her husband she founded a community devoted to prayer and works of charity. "And if a brother or sister be naked, and want daily food, and one of you say to them, Go in peace, be warmed and filled; yet give them not those things that are necessary for the body, what shall it profit? So faith too, if it have not works, is dead in itself" (Jas. 2:15-17).

We might describe this understanding as a realization on the part of the faithful of their share in Christ's priesthood. Describing it thus, we include as their work in Christ not merely the actual liturgical celebration of the Eucharistic Sacrifice, but their lives as an apostolate. We include that work to which baptism and confirmation obliges every Christian — the work of restoring all things in Christ in union with, obedience and subordination to, the hierarchy. We include the lay apostolate in all its forms, whether organized or not. This is but the duty of all Christians to do

what they can to bring Christ and His principles into every phase of life: individual, social, economic, cultural, and political; to bring Christ and His principles into our social institutions: the newspaper, the radio, the school; to bring Christ and His principles into the professions: medicine, law, etc.

But above all it is the duty of each and every Christian to bring family life wholly and entirely into the shadow of Christ's Cross and Christ's altar. The family is the unit of society; the family, the institution in which men live and work and think and grow and mature, ultimately forms the true Christian and the true Christian society — and hence the restoration to Christ of the family is, I think, in some way, prior to the Christianization of all the other elements in our complex social life.

This then is how I conceive the interrelationship between the altar, the home, and human work. The work of the Christian takes place (1) around the altar, and (2) in his home. The work he performs around the altar is Christ's own work given to him to perform; it is the source of that power, energy, and grace needed to make family life truly Christian, needed to restore all the world, animate and inanimate, under the headship of Christ.

DISCUSSION

MSGR. RUGGLE (St. Joseph, Mo.):

It seems to me that the speakers on the panel tonight have been wonderfully conscious of the fact that they were part of a panel. Each has made a splendid contribution. Our discussion time tonight is rather limited; hence I suggest we center discussion around the question of the restoration of the High Mass.

Obviously Father Maur Burbach did no more than try to give us very high motivation for our efforts in restoring the Sunday High Mass, including congregational participation. The next phase is certainly the practical one: how shall we do it? And I feel certain that there are pastors and priests in parish work here that have made efforts in that direction. Perhaps we might start a discussion by proposing this question: What would be two or three steps preparatory to the actual attempt at congregational participation in the High Mass in an average parish? We will leave out the problems that are especially related to large parishes, for these problems are unique.

FATHER THOMAS CONLEY (Hubbard Woods, Illinois):

Two and a half years ago in our parish of Sacred Heart in Hubbard Woods, Illinois (it is a parish of middle class people numbering about 450 families of lawyers, doctors, and other rather well-to-do people), in February, we decided to start the High Mass. We had prepared the people for it with the Dialogue Mass. All along we kept telling them that the great thing was yet to come. We made up our minds that we were going to get the job done. Msgr. Hillenbrand is the pastor; he has two assistants. We checked the parish lists and decided on about fifty families; these we priests called up personally and invited over to the parish house. "Can you come over? We're going to have a priest talk about the job we want to get done, the singing of the High Mass. We're going to have Father Vitry here." We talked to these people personally, as friends: "Hello, Mary? Can you and John come over?" That was our approach. And we had at least thirty-five or forty couples. Father Vitry spoke to them. In a jolly way he kidded them about being so silent at Mass, and told them how easy it was to sing. He got them to singing that night in the parish house. We had planned another strategy beforehand. We picked out those couples whom we would ask to invite some other couples to their homes. Walter Smith and his wife would be able to take care of the sos and sos and the sos and sos. They could invite, say, either five or ten couples to their home. The Corbetts are younger people. They know a different set; they could invite so and so and so and so."

We had about a dozen couples lined up in this way before our first general get-together. We were careful to have a very congenial group. When Father Vitry finished talking to them that first night, we served coffee. Thus it was easy for us to get hold of Corbett and say, "Couldn't you invite these to your home?" Later we talked it over with them in more detail. Everything had been arranged within a week. The dates were set and about twelve singing groups were formed. So Walter Smith got on the phone and called up the many friends of theirs: "Can you come over? Monsignor is going to be here." The people cooperated. We did much of the calling ourselves. "Can't you come over? We're going to have a little meeting at the Smiths' house." The couples came. We went after the couples. And they were the couples, thirty-five years old and over, who cooperated the best. We didn't have much success with the younger couples. But the older couples were always on hand. We priests went out to these

meetings. Each of us took four or five groups. We went into the homes and began teaching chant. We used a book that Father Vitry prepared, *Our Chanted Mass.* It has a very simple Kyrie (Mass XVI), the Ambrosian Gloria, Credo I, and Sanctus and Agnus Dei, I think, of Mass XII. But after two weeks we had our first High Mass, with the people singing the responses, the Kyrie, Sanctus, and Agnus Dei. I direct them always myself.

And we have a boys' choir. They sing alternately with the people. We kept up our practices from February to Easter, and by Easter we were able to sing the Ambrosian Gloria, and Credo I. The Credo was rough for a while, but after two and a half years it comes along pretty well now.

In this way we built our approach on the social pattern in the parish. It might be different in other parishes. But in our parish the way people entertain socially is to invite couples over for some coffee and lunch, etc. There was the real elite group. Monsignor took care of them himself. There were the older couples, then the younger couples. But it was amazing how husband and wife came together. This idea that we must start with the younger generation is not always true. A start must be made with the adults. The wonderful spirit of some of the groups was simply amazing. Our singing group held together faithfully during that session. Each spring and each fall now we have a series of study clubs studying atheistic communism week after week. We have our singing groups too, and in this way we teach them and explain the things to them as a priest should. Thus before we started practicing the Kyrie, the priest explained its meaning and how it fit into the Mass.

Third Day

AUGUST 24

Feast of

ST. BARTHOLOMEW, APOSTLE

Pontifical Mass

Celebrant

RT. REV. STEPHEN SCHAPPLER, O.S.B.

Abbot of Conception Abbey

Homilist

REVEREND NEWMAN FLANAGAN

Sioux City, Iowa

HOMILY

How differently we celebrate this feast today than did the Parisians in the year 1572. Then, the blood of Huguenots ran through the streets of the city. Today we meet in a peaceful rural abbey. Then Machiavelli's new and wild doctrine of force was replacing, as the reading of princes, the social theories of St. Thomas. Heresies, recently reborn, in the spiritual order were leading finally to violence in the social and political order. Three violent religious wars reached their climax on the feast day of the saint, who, fifteen centuries previously, had shed his blood that men might live the more abundant life, the life of love. It is a great tragedy that since that day in the sixteenth century the massacre is associated in men's minds with such a great feast as that of Bartholomew, Apostle and Martyr.

Tragic also, that sack and pillage and fire in earlier centuries have all but obliterated from human view the story of St. Bartholomew. We know only that he lived, that he was an apostle; we even debate concerning his true name. Surely there must have been some records of his accomplishments, and yet historical scientific research, up to the present, has yielded hardly anything. Perhaps the spades of archaeologists in India, Mesopotamia, Persia, Egypt, Armenia, Phrygia, where tradition tells us he labored for the Lord, will yield, some day, a parchment or an inscription, telling us more about this saint, concerning whom, on this day, we are so curious.

Eusebius tells us that the teacher of Origen, one Pantaenus by name, while teaching in India, was told that Bartholomew had preceded him there, and had given to his converts a Hebrew copy of St. Matthew's Gospel, still treasured there in the time of Pantaenus.

The Gospels of Matthew, Mark, and Luke list him sixth among the apostles. St. Luke, a second time, lists him in the *Acts*, in seventh place. St. John does not mention him, but John does mention Nathaniel, and the chain of circumstantial evidence that Nathaniel is Bartholomew is ingenious and very strong. Bartholomew means "Son of Talmai," and Talmai was an ancient name among the Hebrews, having been borne by one of the fathers-in-law of David (II Kings 3:3). Nathaniel might very well be the son of Talmai — hence Bartholomew. It is a question for scholars to settle.

All we know for certain today is that there was an apostle, Bartholomew. And it is quite sufficient to know this much. It is suffi-

cient for us to draw therefrom a lesson and also to ask Bartholomew's intercession that "the Church may love what he believed and preach what he taught" (Collect).

"To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened" (Introit). Bartholomew was an apostle, a priest, and therefore a very important organ of Christ's mystical body. He "prized the best gifts of heaven" (Epistle). He spent his life telling others of these gifts. He depended on the other organs of the same mystical body; above all he united himself to the Head, and then to the prophets, the teachers, those with miraculous powers, the workers of mercy, those who managed affairs, the multi-lingual and the interpreters (Epistle). All worked together in a grand symphony orchestra of melodious praise rising from earth to heaven. Every organ, every instrument was necessary for the harmony, for the life of that body; all were vital for the proper functioning, in those apostolic times, of the body of Christ. Were any part lacking, or any part performing at less than full efficiency, then the body of Christ would not, could not, fulfill its function of "teaching, ruling, sanctifying, and saving men."

Is it necessary that we know the names and all the data of all who function in the mystical body in apostolic times, or in any other age, or for that matter in our own age? Is it required that we be acquainted with all the facts in the life of one who performs a function — be the function great or small? Our own physical bodies perform daily their marvelous and mysterious duties, one depending on the other, all coordinated — and yet how few of these members can we call by name. We know that they are there, that each is doing its appointed task. Nameless to most men, catalogued only by a few men, many still unseen in spite of the wonders of research! And yet, known or unknown, seen or unseen, named or unnamed, they perform; each is helping the physical body to be healthy, to be alive, to live. Power is theirs in abundance.

But sovereign power is ours. We priests have sovereign power in abundance, supernatural power, because we are associated with Christ the High Priest, the Head of the body. "But as many as received Him, to them He gave to become the sons of God; to them that believe in His name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12 ff.). We belong to Him.

We are His through baptism, through the new birth, "born again

of water and the Holy Spirit." We are His also through a second anointing at confirmation; we are His soldiers, strong and perfect. And greatest glory for man on earth — to go from house to house taking census, reconciling fallen-aways, anointing sick, encouraging infirm, Christophers carrying the Viaticum, having our lips used to speak His words at altar and in pulpit, administering alms — to be recognized and known as "other Christs."

We priests, and pastors of souls, are so necessary for the good health, the proper functioning, for the divinely calculated effect of the body of Christ upon our generation. But the body, of which Christ is the Head, will fail if there does not daily course through each of its members the very thoughts and tremendous power of Jesus Christ. These thoughts and this power goes out from Christ to us through the liturgy — through our Missals and Breviaries — and from Christ, through us, to others, to those on the Vine through our Office, our Mass and our Rituals. Take away from us our liturgy, restrict us in our use of the liturgy and we may in very exceptional cases do a little good — for instance behind the Iron Curtain — but without the fullness of liturgical practice we cannot bring to men the more abundant life — the sovereign power in abundance. The complete liturgy is needed for complete living.

From this feast of today we priests learn that it is not our name, our family, our ancestry, our moods that matter. Let them debate years hence concerning the administrator who erected this or that edifice, who pioneered here or there. Our greatest glory will be to disappear like Bartholomew but leave behind a parish where Christ lives in the minds and hearts and wills of the people, where men meet in Christ's name and through Him and with Him and in Him render all honor and glory to the Father in the unity of the Holy Spirit.

"Lord, as we keep the feast of thy blessed Apostle Bartholomew, we pray that we may receive blessings from Thee by his aid, in whose honor we devote these sacrificial gifts to thy praise" (Secret).

MORNING SESSION

AUGUST 24

Chairman: VERY REV. MSGR. MARK S. EBNER, St. Louis, Mo.

THE HOUR PRAYERS AND PAROCHIAL SANCTIFICATION

REV. CHRISTIAN MARTIN

University City, Mo.

SINCE it is the purpose of this paper to deal with the practical aspects of the Breviary, in its relation to parochial sanctification, it had been my original intention to work this out quite scientifically according to the latest methods of research, using the questionnaire, the graphic drawing, and statistics. However, I was frustrated in this attempt. It was not an unhealthy frustration, however. I did have a fair insight into the matter. Hence, instead of dealing with it according to the method of the questionnaire, I simply went around asking people what they had been doing, what they are doing, and what they would like to do perhaps in regard to the Breviary.

There is perhaps not better introduction to the Breviary than the words of Pius XII in the encyclical *Mediator Dei*: "The ideal of the Christian life is that each one be united to God in the closest and most intimate manner. For this reason, the worship which the Church renders to God, and which is based especially on the Eucharistic Sacrifice and the use of the sacraments, is directed and arranged in such a way that it embraces, by means of the Divine Office, the hours of the day, the weeks and the whole cycle of the year, and reaches all the aspects and phases of human life" (Par. 138).

Or of equal emphasis there might be given the words of Duchesne concerning the prayer of the early Christian: "The ideal of the Christian life was that of constant communion with God maintained by as frequent prayer as possible. A Christian who did not pray every day or even frequently, would not have been considered as a Christian at all."[1]

[1] *Christian Worship*, p. 446.

Nor, of course, can we forget the words of the saintly Pius X concerning the "primary and indispensable source of the true Christian spirit." It could be said that these words are simply an expansion of the word of the Savior Himself: We must pray always and not grow weary. Since the phrase, "we must pray always," might admit of various interpretations, understandings, and misunderstandings, almost from the very beginning of the Christian era, following the mode of Jewish worship which Christianity fulfilled and from which it grew, there were set times of the day for prayer. "They continued daily with one accord in the temple." Peter and John went up to the Temple at the ninth hour. While the disciples were at prayer at the third hour, *Spiritus Domini replevit orbem terrarum.* While Peter was at prayer at the sixth hour he saw the vision of the great linen sheet.

ST. PIUS V.
(1504-1572)

There were the natural hours of prayer, morning and evening, the *Gallicinium* and the *Lucernarium.* Abbot Cabrol says: "The Christian day was thus enriched by a close-linked chain of prayers. Each hour was consecrated and sanctified, and in this way the prophet's words were realized: 'I arose at midnight to give praise to Thee;' 'Seven times a day I have given praise to Thee'."[2]

Around the great event of the day, the greatest in anyone's life or in the world itself, the Sun of the Sacrifice, the representation of the sacred mysteries of redemption was surrounded, if you will, by the planets or the rainbow of the Divine Office, the Opus Dei, by which there was either worshipful anticipation and preparation or worshipful thanksgiving and calling to mind of the Sacrifice of the Mass. Thus was the Sacrifice of the Mass life itself. Thus did it reach into every hour of the day. Thus did it influence every phase of human existence. Thus God was praised. Thus were the people of God sanctified.

[2] *Liturgical Prayer* (Kenedy & Sons: New York, 1922), p. 139. Quoted with permission.

Was the Divine Office the exclusive prerogative and privilege of the clergy and religious? Whatever the history of the early days and centuries might say, note the words of the Holy Father: "ideal of Christian life," "worship which the Church renders," "human life." Are these the privileges, the exclusive prerogatives of clergy and religious alone?

Church history tells us emphatically that the psalms of David were sung by the Christian populace, that the Divine Office in its origins was the prayer of clergy and faithful united together in common fellowship.

Hence for the sanctification of the people of God, for true parochial sanctification, that all might achieve "the ideal of the Christian life," "that each one may be united to God in the closest and most intimate manner," a greater share and participation by the laity in the Divine Office is a necessity.

And for that purpose I offer these suggestions:

1. Those who have the duty of the Divine Office, priests and religious, notably those who have the *cura animarum* (and here we should include the assistants) should be mindful of their sheep while performing this sacred duty. *In unione divinae intentionis.* We pray to praise God, of course, but we must also be mindful of those entrusted to our care. That should be the first method of the sanctification of the parish.

2. Spade work must be done, in season and out of season, notably in regard to those things mentioned in the papers by Father Westhoff and Father Godfrey, to the effect that the Church is not merely a juridic entity and a legislative body with external existence, but an organic entity, an organism, with intimate internal activity. The kingdom of God is in each and every one of us. Christ is not only the way and the truth, but He is the life as well.

Christ founded His Church to bring us His life. We get this life primarily through the Sacrifice of the Mass and the sacraments. But why consider these its only sources? There is another source, one much more frequently to be used than either the Eucharist or the other sacraments — the hours of the Divine Office. These hours help to unfold the deepness and profundity of that life which the Church has come to bring us. Besides we should not want to leave the Mass, the great event of the day for each of us, an isolated thing in the day. We must find a means of recalling it often. This is done through the hours of the Office.

3. We must begin an intensive study of the contents of the Breviary. In the Liturgical Week of 1943 Father Martin Pollard in a talk concerning the Divine Office and asceticism had this to say: "It is a sad fact that the young man who enters a religious choir as a postulant or a novice, even after six years of classical study, is sometimes poorly equipped to participate with heart and soul in the Divine Office. Nor is there any reason to suppose that the secular cleric who is given a Breviary to recite privately and shown how to find the place and not much else, is any better off."

We must know more about the Divine Office, first of all, its structure, its spirit, the interpretation which the Church has placed upon the psalms. We must make use of the psalms for our study and above all for our meditation. One can readily see the wealth of matter for true spirituality, for true theology, which is found in the psalms.

And then how can we inculcate and instill a love for the Divine Office in others unless we ourselves know whereof we speak?

4. Promotion in parishes of the League of the Divine Office. In this League the members of the laity band together for the recitation of the hours of the Office. They divide the hours amongst themselves so that at least one member of the parish, besides the pastor, is reciting each hour of the Divine Office. One hour is assigned to at least one parishioner, who recites that hour for one whole week. Thus the hours rotate among the members of the League.

5. The use of the various booklets published by St. John's Abbey Press and the Catechetical Guild. These booklets could well be used on strategic occasions, for instance, at graduation exercises, evening devotions, parish sodality meetings, school sodality meetings, or even in the class room. Likewise the use of the booklets should be encouraged in the Cana Conference groups. In classrooms, too, and in schools generally a wider use of psalms should be adopted for the children. Instead of giving to the children the same prayers day after day, year after year, they should be acquainted with the wonderful treasure which we have in the psalms. This acquaintance is a step necessary for their use of the hours of the Breviary later on in life.

6. Finally there must be an effort made to carry out the *Mediator Dei*, in which Pope Pius XII goes out so strongly and so emphatically for the participation of the laity in Sunday Vespers. The Holy Father lays great stress upon the sanctification of the Sunday, and considers Vespers an integral element in this sanctification. We must not at once think the Holy Father's wish as visionary and impractical.

However, to face fact and reality, immediately to begin Vespers in our parishes would be quite a deal. Could there perhaps be a softening process by the introduction of, for instance, Compline first? or the votive Vespers of the Blessed Sacrament? or of the Blessed Mother? This would enable the people to get accustomed to the Divine Office, to its chant, and to its contents. By using the Votive Vespers we would, of course, be missing the richness of regular Sunday Vespers. Hence we should strive to bring about the ideal, for Vespers are either the preparation or the culmination of the Mass of the Sunday or feast day in question.

Moreover, in such a project of this kind, it is not wise to expect our people to sing Vespers if left in Latin. That would doom the project to failure from the beginning. An appreciation of Vespers as prayer must be built upon understanding. Hence the necessity of Vespers in the vernacular. Here is a task of great magnitude, one that demands the untiring work of a commission of experts working under full episcopal approval and encouragement. The popularization and use of the Breviary among the laity is hampered by the lack of serviceable books giving text and notation. If such a book containing Vespers for the year, could be procured for parish use, we would be able to begin heeding Pius XII's desire for Sunday Vespers.

DISCUSSION

MSGR. EBNER:

I should very much like to encourage this morning a discussion along the practical angle of our question. For example, among us here, who has actually introduced the use of the Divine Office among the people of a parish or the students of a school?

FATHER O'KEEFE (Chicago, Illinois):

I am a teacher at St. Philip High School in Chicago and among my duties is that of teaching Latin. Our first year classes are determined by the modern system of I.Q. tests, and it has fallen to my lot to have the ninth class. I have them the first period in the morning. Last year I thought to myself: "Let's get practical about this liturgy. I will try, if possible, to teach these students Prime." I sent for the Prime books published by St. John's Abbey. Of course I didn't try to teach them all of Prime right away. I took a tip from the Short Breviary. Using the class of Latin as an excuse, I started the students off by saying the Our Father and the Hail Mary in Latin and in English. We went on to the *Aperi Domine*. Then we took one psalm, instead of the usual

three. The short chapter followed next. One part that the pupils really loved was the "O Christ, Thou Son of the living God, have mercy on us." That was something they said enthusiastically by instinct. We tried to say and even learned to sing the *Jam lucis orto sidere.* We sang it to the melody usually used for Compline. It was great fun in a way to work with the boys. They were supposed to be the dummies; they were not the brightest class in the whole school, certainly not. Of course, the I.Q. system isn't infallible either. For there were some boys in my class who were rather bright. On the whole they were not of average intelligence. Nevertheless they learned Prime in Latin. They picked it up and they enjoyed it. I can say from experience that towards the end of the year they were highly pleased. At first it was rough going. In September and October they did not know what was coming off. I explained more about Prime's inner thought. I really believe something similar can be done in other schools. We had only one psalm at Prime, but a different one for each day of the week. The boys liked psalms 18 and 22 the best. I also tried during my last period in the afternoon to introduce Compline. But here for a practical hint I would say: stick with Sunday Compline.

FATHER FRED WIEBERG (St. Louis, Mo.):

I have introduced the Office into parish societies. We have the Holy Name Society and the Blessed Mother Sodality. We start the evening meetings with Compline. We have Compline printed out on a card. We used the Collegeville edition as a guide, eliminating all the variations, giving them an ordinary unchanging setting. We recite Compline from this little printed card. The people like it, especially the psalms, very much. We use Compline now also in some evening services instead of the accustomed "gimme" prayers.

FATHER SHEEHAN (Cambridge, Mass.):

In trying to teach high school girls to appreciate Compline as a night prayer I realized how much we are up against in their mentality. I began to realize, too, that so many things in our civilization are against us. You would think that those who have been brought up on movies, comic books, and so on, would have a mind that would readily get ideas out of pictures, yet somehow they do not, if these pictures are symbols. I found that high school girls find it almost impossible to get the idea of confidence in God by comparing our relations to Him with that of chicks staying under their mother's wing,

or by representing God as our refuge, or by picturing people out in a storm going into a cave for refuge. This has brought me to the realization that for the psalms to become once again the Christians' prayer-book we must acquaint our children with them, with their text and their imagery. This is a great task, but a necessary one.

MR. JOHN JULIAN RYAN (Conception, Mo.):

What I say is something that Father Patrick Cummins should be saying himself, but I know he does not wish to talk about his own work on the psalms. It gives me a chance, after what Father Sheehan has said, to correlate many things that have come up in our discussions. We do need profound scholarship in order to have the background necessary for being as simple, as poetic, and as spiritually Semitic (Pius XI's description of a Christian), as we can possibly be. The need of profundity in learning in order to be simple and clear is best illustrated by Christ's words in the Gospel. It is also evident in Father Patrick's translation of the psalms. The psalms need to be simple because of the necessity of beginning early enough with the child in classroom and home. Children must begin on the psalms at the age when symbols are to them still natural things. Some years ago a test was made on children from four to six years. They were shown two sets of pictures, the great pictures, particularly of the symbolic and the Byzantine type, and pictures of very poor quality. They inevitably chose the more symbolic and the better picture, when they were given an alternative. But later, when they were fifteen years of age, they almost inevitably made the wrong choice, because by then they had been systematically educated by a photographic view of art rather than by what might be called the ideographic view. And thus they were drawn away from the natural tendency of the child's mind. A child is a natural born philosopher and mystic. The first two questions he asks are *what* and *why*. He does not ask *how*. In other words, he wants the ultimate answers, and he wants the answers as simply stated as it is possible for you to do so to satisfy his intellectual desire. And this is what a symbol does. A child is even willing to work a little if you give him enough imaginative clothing for the abstract idea you wish him to grasp.

Now what Father Patrick Cummins has been able to do is to go back to the original Hebrew of the psalms. There with his deep knowledge of Hebrew he has found in the psalms a childlike simplicity. This simplicity he has striven to retain in his English trans-

lation. (By the way, I happen to know so much about his work simply because my wife, Mary Perkins Ryan, is helping him make the translation as childlike and as idiomatic as possible.) A book is soon to appear (we hope it will be published by next summer this time) which is intended to introduce the child to the psalms. This book is perhaps just what Father Sheehan and so many others are looking for, in the attempt to instill in our youth a love of the psalms long before the influences of our modern civilization make this an almost impossible task. To be called Divine Song Book for Children, it is really being engineered by two Benedictine nuns from Mt. St. Benedict, Crookston, Minn., Sr. Margaret Mary and Sr. Mary Leonard, and it will be published by the Catechetical Guild. Sr. Leonard is doing all the illustrations. Sr. Margaret Mary, whose idea the book is, has for years used the psalms in teaching children all their other subjects: history, geography, etc. She has been highly successful. The book is so designed that the child will see that the psalms are the prayers which Christ Himself was taught to say as a child, so designed that the child will have a psalm to say at the various hours of the day and occasions of his life, as in the morning on rising, in the evening on retiring, on going to school, etc. Later books intend to give psalms for the various feasts of the year and the sacraments of the Church. But the illustrations, the explanations, and the text — all three will breathe that simplicity of depth so appealing to the child's mentality. For this purpose a translation of the psalms must not merely bring the thought down to the people and to the children, but bring through

"I have found David my servant, with my holy oil I have anointed him. For my hand shall help him, and my arm shall strengthen him" (Ps. 88:21 f.). David, though not a priest himself, is a type of Christ, the great High Priest, and of every priest in the Church. He is a model of every shepherd of souls, whose chief function is to lead God's people in their praise of Him.

to them what is otherwise hidden in bad phraseology. It must be a translation which in its simplicity and clearness generates enthusiasm in the child's mind for the psalms, and in his heart a desire to sing them, in his own way and to his own melody. Permit me here to give but one psalm, by way of illustration. I believe you will agree it will appeal to the child's mind more so than any other translations you have seen.

Psalm Four

O hear my call,
God of my rights:
free me from my troubles,
pity me and hear my prayer.
Men, how long shall my honor be dimmed?
why love vain schemes?
why look for lies?
know that the Lord shields him who is faithful,
that He will hear
when I call Him:
tremble, and sin no more,
think well in your hearts
when at night you lie still.
Offer right offerings,
in God put your trust:
many men say:
"who shows what is good?"
Turn upon us, Lord,
Turn upon us, Lord,
the light of Thy face.
Thou givest my heart more joy
than all their store
of grain and of wine.
I lie down and fall asleep in peace:
for Thou, O Lord, Thou alone,
makest me live in trust.

MSGR. EBNER:

In this connection have any of you used the little booklet, intended for use in grade schools, compiled by the Sisters of the Precious Blood of O'Fallon? It is called *Manual of Prayers*. It incorporates a number of psalms in English, and is arranged for different times of the day.

We have used it in our parish, but with what results I have not made an effort to determine. The children, of course, under the instruction of the Sisters, will read whatever they are given to read. From the sound of their voices I fear that they become so accustomed to it that they are merely reading the words by rote, and are not devoting very much actual attention to the meaning of the words. With children gradual instruction in the meanings of their prayers seems to me to be so very important.

FATHER MICHAEL MATHIS, C.S.C. (Notre Dame, Ind.):

Since I have been working with the Breviary now for some time I think I ought to tell you what I am trying to do to popularize the Divine Office. I started to work on the popularizing of the Divine Office about ten years ago. The final form, however, was suggested by the Liturgical Week held last summer in St. Louis. My work at present consists in preparing a different form of the liturgy for the next Sunday, that is, of Matins for the next Sunday. I have first of all two pages of commentary, to put the whole liturgy of the day together and to correlate it with the Mass, then I have a shortened form of Matins itself. We do not use the psalms given in the Breviary for Matins, but the psalms used in the Mass Propers, in order to give the people a larger background and a more colorful background for those verses which occur in the Mass formula.

Another feature is that I try to give more of the Scripture background. For example, on the first Sunday of September we have the book of Job. I selected some key chapters of Job for the first three lessons of Matins. Thus the first, second, and third chapters of Job were used for the first Sunday of September. Then on the second Sunday of September, for the third lesson, I used the last chapter of Job (42) which explains the whole book of Job, God's commendation of Job and His excoriation of the false consolers. Now the question is this: How are we going to bring Scripture back to the people? Not by sticking their nose in the book of Sacred Scripture! The people will be brought the Sacred Scriptures very largely through the liturgy. This method has the advantage of giving the people some interpretation of the Scriptures they listen to. A certain amount of interpretation is always given in the liturgy. I think this is the ideal way of reading the Sacred Scriptures and of bringing it to the people. Otherwise they will get all kinds of ideas about what they read.

This is of course nothing else than the old method of the Church:

she read the Scriptures publicly, and then explained them publicly. This is what we must do. But do not read too much of Scripture because you cannot explain too much of it. Read a little, and explain it well to the people listening.

For the second nocturne lessons I have practically a translation of the Breviary lessons. However, when I feel it necessary, I use more of the homily than is given in our Breviaries. This is especially necessary for the lessons of the third nocturne, because they form the principal commentary on the liturgy of the whole day.

Another phase of my work is that of giving a careful word interpretation of one of the three psalms used every Sunday, in the hope that people will gradually begin to use the psalms as prayers, and for purposes of meditation.

Who uses these abbreviated Matins? First of all the girls of Grailville. They are my devoted disciples, as far as this project is concerned. But a lot of other people use it too. A lot of lay groups in different sections use it, and even individual priests. Some priests say that they find it useful for their Sunday sermon, especially on the liturgy of the day, because in the first two pages I give a commentary and bring the whole liturgy of the day into a unity. At South Bend, we conduct our vigil service every Saturday night. We do not have it on Friday night, because we want to do what we can to break down this terrible paganized preparation for Sunday. How we Catholics have allowed ourselves to be hoodwinked into thinking that the only time for a celebration is on Saturday nights or on Sundays! But we have our vigil service on Saturday nights, whether there is a football game or not. And let me tell you, now the people are beginning to bring in the fans to the vigil service! A very large number of Notre Dame students attend.

This is in brief outline my work in the popularization of the Breviary. It is a fruit of the St. Louis Liturgical Week. And I did sweat during this year, doing in my own small capacity what I could to bring the Breviary to the people. I suppose there are many things that can be bettered and mended in it. But there are parishes that are using it, there are clubs that are using it. Over one thousand copies go out now every week. I hope God will continue to bless the work!

FATHER BENEDICT EHMAN (Watkin's Glen, N. Y.):

In my own parish we have Vespers in English on Sunday evenings. We use the translation as given in Father Frey's *My Psalm Book*.

The translation is by some anonymous person. For group recitation it is highly unsatisfactory. We alternate the verses; I recite one verse from the pulpit, the people the second, and so on. I try to find the best translation possible for the hymns. Usually the best is to be found in the Westminster Hymnal. Though I often use the one given by Dom Matthew Britt in his work on the Breviary hymns, especially if its meter fits a melody already known to the people. As regards this singing of hymns, it is not difficult provided hymns are chosen written in the same meter. This allows them to be sung to one or a few melodies. I encourage this, for it solves a great problem.

FLOOR:

I have a small technical point to bring out to you, but sometime it may be of help. I tried using booklets for study groups that were trying to say the Office in English. Booklets offer quite a problem. If you can work for a long time with a group, they get adept in finding the place. Finally I utilized the modern process of offset printing. I got things that I wanted out of booklets, cut them out, pasted them on cards or sheets of paper, and then took them to the printers and had them printed by the offset process. It gives you a very much slicker job than mimeographing and since you actually use the printed text in a smaller compass it proves very valuable. You can even reproduce notation, musical staffs, etc., by means of this process. And I presume as long as one keeps this private and does not sell the wares at a profit, nobody will complain on the score of copyright. At least liturgists who want their work used for the promulgation of liturgical worship should have no objection!

FATHER ROBERT HOGAN (Chillicothe, Mo.):

I have a question for someone to answer. What is the value of the recitation of the Divine Office by those who are not delegated by the Church publicly to offer worship and honor to God in her name? Is it a preparation or a devotion enabling them to participate more actively in the public worship of the Church? Or is the recitation of the Office by those not delegated to say it in the name of the Church a public act of the Church itself?

FATHER ELLARD:

I think the Pope answers that question in the *Mediator Dei* in giving his definition of the Divine Office. He says it is recited by priests and others specially delegated to do so in the name of the Church. By this delegation then clerics and religious offer the Church's public

prayer. When it is said by others it is not officially recognized by the Church as her public prayer. To the best of my knowledge that is the status of our present information on that question.

St. Remigius (437-533) is the great apostle of the French. He was bishop for seventy years of Rheims, and was illustrious for his learning, eloquence, and holiness of life. His was the joy, in 496, of baptizing at Rheims the Frankish king, Clovis. "I will raise me up a faithful priest, who shall do according to my heart and my soul: and I will build him a faithful house" (I Kings 2:35).

Could I also say one word about Compline? I started last year to prepare some notes for an article for Father Godfrey, an article that never got beyond the embryonic stage. Its starting point was this: In reading Canon Smith's translation of *Mediator Dei*, I noticed he translated a passage which in other versions reads, "we should do our utmost to restore Vespers," to read: "Vespers or Compline." In a footnote he gives the Latin passage of the official text of *Mediator Dei*. And the Latin does not say "Vespers," but "prayers that are said towards the close of the day." So I decided to do a little comparative philology. I got together various official translations of the *Mediator Dei*. I have the official Italian translation, which has "Vespers." I have the official Spanish translation; it too has "Vespers." I have the official French translation; it has "evening devotions." I have the official German translation; this one has "Abendandacht." Now need I say that evening devotions are not *necessarily* Vespers? Maybe sooner or later I'll get around to writing a little article for

Father Godfrey on this problem. The *Mediator Dei* in the passage is vigorously promoting the sanctification of Sunday by having an evening service, that is, a service *circa vesperam*. This gives us the time for the service, but not necessarily and exclusively and authoritatively Vespers of the Roman Breviary as its contents.

FATHER RABAN HATHORN, O.S.B. (St. Meinrad Abbey):

Father Ellard gave the "canonical" *status quo* or lack of *status quo* of the psalms recited by the laity. But part of Father Hogan's question was: "What is the value of these psalms when recited by the laity?" Here is something I wanted to bring up in regard to Father Mathis' talk. He said the way to give the Scriptures to the laity is to read it publicly and to comment on it publicly. He forgot to mention the principal element in his task: to have them *sing* it publicly. The sacramental character of singing Scripture is the way the young monk learns Scripture. I haven't studied any more Scripture than any of the diocesan men here, and yet diocesan men in our diocese come and ask me questions about Scripture. Perhaps I have sung it oftener than they have. After a lesson is read in the Breviary, the classical responsory simply takes the lesson and puts it in a shorter and more lyrical form into the mouths of those who are singing the Office. And thus it is no longer a human prayer, it is the prayer of the Holy Spirit Himself. As St. Paul says the Spirit prays in us "with unspeakable groanings." Even though we know not what we pray at the time, this is particularly true with the children, we pray with the very prayer of God Himself. And there is no better prayer. Our prayer should be intelligent, yes, and we should try to educate the people to know what they are praying. However, who knows the Scriptures, who knows the full meaning of the Bible? Even the most intelligent person does not. Should we then hesitate to pray by means of Scripture? Why of course not. And if we permit our children to pray the Scriptures in simple form from the beginning on, they would become mature by using the prayer book of God. They will be formed by the work of the Holy Spirit which is a sacramental effect of using the words inspired by God Himself. They'll be much more ready for His action in them.

So the sacramental effect of the Scriptures resulting from their divinely inspired character must be remembered I think. That is the value of Father Mathis' evening service, the vigil, in which he stresses very much the responds, or the responsories of the three nocturnes.

AFTERNOON SESSION

AUGUST 24

Chairman: REV. NORBERT RANDOLF, Chicago, Illinois

THE CHIEF PROCESSIONS DURING THE CHURCH YEAR

REV. JAMES JONES, O.S.B.

Conception, Mo.

ST. PAUL tells us that, "There is one God, and one mediator of God and men, the man Jesus Christ."[1] We have been taught over and over again during this Week that we are lifted into Christ through the tremendous mysteries which are His sacramental system. Basically there is the one great sacrament, Christ and His Church, the whole Christ, the mystical body, Head and members.[2] All other things in the sacramental system are manifestations of this unity of our Savior and His Church. Not only the Eucharist, not only baptism, penance, and matrimony restore things and reintegrate them in Christ, but all creation is caught up in His redeeming act and brought to God. Everything from sick babies to linotype machines, from expectant mothers to beer is made sacred, made able to bring us to the unity of the mystical body. And of course the processions of our Holy Mother the Church are of their very nature in this category.

Just what is a procession? First of all a procession is walking, a walking which is prayer, a walking which is a sign, a sacrament, a symbol of something else. Too often we get the idea that to praise God we must use words. But the sacramental or sign language of the Church, which she uses in her praise of God, is much broader. Walking, too, is something noble. It is not a hurrying or a running, but a quiet movement. "Walking is free and yet under good control;

[1] I Timothy 2:5.

[2] See Marsh, "The Use of 'Mysterion' in the Writings of Clement of Alexandria with Special Reference to his Sacramental Doctrine," *Journal of Theological Studies*, 1926; pp. 64-80. *See also* Scheeben, *The Mysteries of Christianity* (B. Herder: St. Louis, 1947) pp. 539-592.

light yet firm; upright and able to carry weight, smooth yet full of power to go forward."[3] But walking in a procession is more than mere walking. It is one part of the great sacrament. A liturgical procession is a manifestation, a sign of our unity in the mystical body. The body of Christ on earth may be celebrating the glorious feast of Christ's Presentation in the temple. A procession signifies our unity with Him in that mystery. We realize, for example, our absolute dependence on Almighty God for everything, especially the fruits and crops of the soil. The mystical body's love and unity in prayer is manifested in the humble supplications of the Rogation processions. Walking in any liturgical procession is, I repeat, always an outward manifestation of the one great sacrament: Christ and His Church. If we understand this then I think we have the key to the gloriousness, the grandeur, and the practicality of processions for the Christian people.

In the introduction to the title on "Processions" in his translation of the Roman Ritual, Father Weller has the following to say:

"It is regrettable that today processions of the Church have been supplanted in the main by state and military parades, or similar demonstrations under the sponsorship of civic, school, and so-called fraternal organizations. Churchmen have been remiss in employing this vehicle which our fathers in the faith and our Hebrew forerunners in biblical times (Josue 6; 2 Kings 6; 2 Esdras) have always recognized as a means of honoring God and edifying men. It is one small part of the liturgical apostolate of our times to stir up an interest in the ordinary and extraordinary processions approved by the Church in Title IX of the Roman Ritual, and even to give a prudent reminder to some of our fellow priests that certain of these processions are of strict obligation.

"Precisely because the world openly flaunts its indifference and incredulity, we true followers of Christ should accept the challenge and seize the opportunity of holding public processions, so as to avow our unflinching stand. If these proceed from the heart, if they are carried out in a spirit of earnest prayer, deep reverence, and faith, characterized by penitence, gratitude, and Christian joy, the grace they procure and the edification they give will be inestimable. When a ruthless and greedy government parades its manpower in threat for or incitement to war, the Church can counteract with a calm and con-

[3] Guardini, *Sacred Signs* (translated by G. C. H. Pollen; New York: Benziger, 1931, p. 15.

fident procession for peace. When the downtrodden are driven angrily to demand bread of their overlords, the Church instead has a procession for the time of famine. When the worldlings curse and despair in their powerlessness against the acts of God and His visitations, the people of God have recourse to the ritual prayers and processions for the time of plague, drought, flood, or bad weather. In place of revelry and gross ebullition to celebrate a victory or a bountiful harvest, Christ's Mystical Body can celebrate with a procession of thanksgiving. While the world honors its dubious heroes with fanfare and confetti, the Church pays homage and respect to the bones of the glorious company of martyrs, confessors, and virgins. To atone for the heresiarchs' blasphemy in rejecting our Lord's gift of His Body and Blood, Catholics venerate and adore It in streets and fields on Corpus Christi. As an aid to enhance and explain the mystery reenacted in the Mass of Candlemas and Palm Sunday, there is a preliminary procession with lighted candles or palms. A procession of the faithful is an image, a sign, a sacrament of the Church, the Bride of Jesus, going to meet her divine Spouse."[4]

Processions, then, can and must play an important part in our Catholic reaction to a great national crisis. We are just beginning a time of great trial and none of us has any idea of the tribulations and sufferings that are ahead. Despite the fact that we are undergoing this crisis, as Father Shawn Sheehan remarked five years ago,[6] we as a Catholic community fail to realize that we have a great task of social reparation to do for the sins of mankind. As far as popular piety goes, it seems that the Korean war serves only to increase our use of vigil lights and attendance at novena services, which though good enough in themselves tend to exceed their proper place and value. Instead of the spirit of sacrifice and penance, they seem to reflect exclusively the desire for individual relief, the concern for personal need. Thus as an organism we have not yet reached the stage where we can have a public penitential procession before Mass, as did the Church of old in times of crisis, in common reparation to God for the sins of mankind that brought on the horrible mess which is our world of today. Perhaps we are not yet sufficiently aware that, as a community, we are the continuation of Christ on earth, bringing His redemption now to the world, as He did in His day and for all time, so that we

[4] Weller, *The Roman Ritual* (Milwaukee: Bruce, 1950), pp. 478-479. Quoted with permission.

[5] *See* Proceedings of the National Liturgical Week, 1945, p. 31.

can appear as a true mystical body offering sacrifice together and not merely praying for individual intentions.

Since the time is limited I can give here no detailed history of the processions of the Church year. Since my experience is limited I am unable to give many practical suggestions for these processions. According to Title IX of the Roman Ritual the ordinary processions of obligation for every parish are the following:

February 2: Feast of the Presentation of Christ and the Purification of our Lady.

Palm Sunday.

April 25: St. Mark's Day, Major Litanies.

The three days preceding the feast of the Ascension: Minor Litanies or Rogation days.

Corpus Christi.

Although the Ritual makes no mention of them, the Missal also includes the following among the ordinary processions: Procession with the presanctified Host on Holy Thursday and again on Good Friday; Procession from the font on Holy Saturday and also on the Vigil of Pentecost.

Besides these ordinary processions there are others, called extraordinary by the Ritual, to be used for various occasions:

1) For imploring rain;
2) For imploring fair weather;
3) For averting storms;
4) In time of famine;
5) In time of epidemic and plague;
6) In time of war;
7) In time of any tribulation;
8) In thanksgiving.

And of course there are the processions that we have at an ordinary Solemn Mass: the procession at the Introit, the one at the Gradual preparing us for the Gospel, the Offertory processions, and the walking in union to the banquet table at the time of Communion.

Feast of the Purification

The Ritual tells us: "It is the duty of pastors to give explanation and instruction to the faithful on these processions, . . ."[6] This is a very practical tip to pastors — the only one that is really necessary. Pastors should begin several weeks before the procession is to take place to prepare the people. For example, take the feast we celebrate

[6] *Rituale Romanum*, Titulus IX, Caput I, 1.

on February 2.[7] On that day the Church commemorates three distinct events: (a) Mary's legal purification; (b) Our Lord's presentation in the temple; (c) His revelation to His chosen people represented by Saints Simeon and Anna. The people are to be told this and shown that the candle is a symbol of Christ, that the wax symbolizes His virginal human flesh, the wick His pure soul, the flame His sacred divinity. During the blessing a reader could read slowly and distinctly and with proper emphasis the blessing prayers in English. Again they should be told how important a candle has been in their lives as a symbol at baptism, at First Communion, at ordination and profession, and that if God wills they will pass from this life to eternity with a candle in their hand.

The procession on February 2 celebrates the principal mystery of the feast: Christ's revelation to His chosen people, symbolized by Simeon and Anna. As our Holy Father has reminded us in *Mediator Dei*: ". . . the liturgical year, . . . is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age. It is rather Christ Himself who is ever living in His Church. Here He continues that journey of immense mercy which He lovingly began in His mortal life, going about doing good, with the design of bringing men to know His mysteries and in a way live by them . . . Each mystery brings its own special grace for our salvation."[8] So the procession on the feast of Christ's manifestation in the temple is much more than a reminder of Simeon's and Anna's great grace. We are the Simeon and Anna, we are the chosen people, and we join in procession on this day to acknowledge our faith in Christ's revealing Himself to us. We have truly received the mercy of God in the midst of the temple, more even than Simeon and Anna. For we not only hold Him in our arms, we live in Him. The procession on this day should in some small way help bring us to the heart of this mystery.

Palm Sunday Procession[9]

Palm Sunday is the grand entrance to the Holy of Holies, the great week of our Mother's year. To understand Holy Week we must not

[7] *See* Cabrol, *The Year's Liturgy* (London: Burns, Oates & Washbourne, 1940) II, 10-12. Gueranger, *The Liturgical Year* (Dublin: James Duffy & Sons, 1886) pp. 529-568; Schuster, *The Sacramentary* (New York: Benziger, 1927) III, 397-407; Hellriegel, "The Purification," *Orate Fratres*, II (1928), 65-70; "Merely Suggesting," *Orate Fratres*, XV (1941), 102-105; *See also Orate Fratres*, XXI (1947), 130-135, "Candlemas Day in a Negro Parish."

[8] Pius XII, *Mediator Dei*, Par. 165.

[9] *See* Parsch, *Das Jahr des Heiles*, Klosterneuburg, 1934, II Band; pp. 280-290. Cabrol, *op. cit.*, I, 174-170. Schuster, *op. cit.*, II, 171-183.

consider it as a week of unrelieved grief; for the Cross and the Resurrection are inseparable. We look upon the sufferings of Christ as a means to the glory of Easter. There is not a single day in Holy Week which fails to show us clearly and definitely the idea of Easter and victory. The procession of Palm Sunday ushers us into the week of the death of Christ, filling us with joy and confidence in His coming Resurrection.

The purpose of the Palm Sunday procession is not merely to recall the triumphal entry of Christ into Jerusalem. Preferably, it is to solemnly escort our Lord to His Passion. We cannot do this unless we first consecrate ourselves to Him as soldiers and martyrs. If we feel Christ in our midst and consciously act accordingly, we can celebrate this great day as it should be celebrated, for we will then realize that we are His disciples accompanying Him in His triumphal procession. We follow Christ from Mt. Olivet to the Passion. Palm Sunday's celebration, to repeat, is a drama in which we and our people are not merely pious spectators, but also fellow actors. We are the citizens of Jerusalem.

St. John Nepomucen (1345-1393) is traditionally venerated as a martfr for refusing to break the seal of confession. "Let the priests therefore be holy, because I also am holy" (Lev. 21:8).

The drama has three acts. The first is staged in the Garden of Olives (the blessing of palms). The second is the portrayal, the representation, as it were, of the journey of Christ to the gates of the city (the palm procession); and the third is enacted in the holy city itself (the Sacrifice of the Mass). The actors are: (1) Christ, whom we should see as present, either in the celebrant or in the cross which heads the procession; (2)

the people of Jerusalem — the people of the parish; (3) the children of Jerusalem — our own school children. It is a very important day for children — especially because of the palm procession — and a great deal should be done to prepare them fittingly to greet our Savior with sincere "Hosanna's."

The blessing of palms on this day is a very "sacramental" sacramental. In that solemn blessing we learn the meaning of the palms: they are symbols of the martyrdom of Christ and Christians. Christ willingly goes to His death, and we follow Him with palms in our hands. Today as the Church puts a palm branch into our hands she tells us to be martyrs and confessors. Do we realize what it means to be a martyr? A martyr is a witness for Christ; a witness in work and in life, in word and deed, even if he must forfeit his well-being or life itself. The procession makes us aware that we are following a Victor who has conquered suffering and death, and therefore we must enter deeply into its spirit. Perhaps we are living in a time of martyrs; perhaps one of our own family or we ourselves will be privileged to suffer for the faith. These should be our sentiments as we go with Christ into His battle with death, for us.

On Palm Sunday, in many places, this procession has lost its true meaning. In the early Middle Ages, however, it was a civic function, a public homage paid to Jesus, the Prince in the Kingdom of God. All the people marched through the town with palm branches in their hands as symbols of victory. Jesus went with them symbolically represented either by a book of the Gospels, the processional cross, or a figure on a donkey. This was real Christian symbolism: Christians marching with Christ in a procession of conquerors and heroes. Do we dare revive something like this in our own day to restore Palm Sunday to its rightful place?

The procession finally arrives at the door of the parish church. The priest and his people gather before the closed door. After the beautiful hymn of praise to Christ the King, the subdeacon knocks three times on the door with the butt of the cross; the door is opened and the people enter into the church in procession. This ceremony explains the real meaning of the procession, for it typifies the forward march of all mankind to the eternal goal, heaven, through the one great sacrament, Christ and His Church. This earthly procession on Palm Sunday is very truly an advance, a procession, toward heaven.

April 25: The Major Litanies[10]

The only thing all the scholars agree on about the Major or Greater Litanies is that they have no connection with the feast of St. Mark. Most historians say that this procession took the place originally of the ancient festival of the *Ambarvalia* or the pagan *Robigalia*. This latter feast occurred on April 25 and the young pagans of Rome used to go across the Milvian bridge to sacrifice to Robigus, the god who preserved the grain from frost and rust. The Church, adopting this popular festivity, raised its significance by teaching that it was not the favor of a pagan god, but a devout life, humble prayer, and the intercession of the saints, which would disarm the justice of God offended by our sins. This rite is called the Greater or Major Litanies because it was of a much more solemn nature than the ordinary stational processions.

Certainly this procession has a place in our parishes. Farmers realize very well that all rain and sunshine comes from God and that in order to have crops they must be blessed by God. In fact a rural pastor who refuses to have this procession for his flock is falling short of his pastoral obligations. City people might be reminded that they wouldn't eat if God did not bless the farms with abundance. April 25 in most of our cities is a time when the gardens are just beginning to blossom and bud. A frost would kill everything, also the promising beauty. Perhaps from something of this nature our people could be brought to realize the necessity of asking God for forgiveness in the procession of the Major Litanies.

Minor Litanies: Rogation Days[11]

On the fifth Sunday after Easter Jesus tells us in the Gospel: "If you ask the Father anything in My name, He will give it to you. Hitherto you have not asked anything in My name: Ask, and you shall receive that your joy may be full. . . . for again I leave the world and I go to the Father." The Church takes this admonition to heart and celebrates the three days following this fifth Sunday after Easter as the Rogation days with their processions. On the last three days before His departure we humbly petition Christ to take with Him to heaven all our needs, to present them personally, as it were, in His human nature. The Rogation processions in rural parishes are closely

[10] *See* Schuster, *op. cit.*, IV, 116-121.
[11] *See* Cabrol, *op. cit.*, pp. 203-206; Schuster, *op. cit.*, II, 255-273; Hellriegel, "Merely Suggesting," *Orate Fratres*, XV (1941), 299-306.

connected with the idea of asking for God's blessing on the crops of the coming season. Our divine Savior's words are: "If you ask the Father anything in My name . . ." And therefore I do not think it would be too difficult to make these processions something functional in city parishes also.

Shortness of time does not permit an extended presentation of the processions on Holy Thursday, Good Friday, Holy Saturday and the Vigil of Pentecost, of the Corpus Christi procession, of the processions of relics on All Saints' day and the procession to the cemetery on All Souls' day.

To conclude, the Roman Ritual tells us: "The sacred public processions and solemn rites of petition used in the Catholic Church have their origin in the very ancient institution by our holy forefathers. Their purpose is to arouse the faithfuls' devotion, to commemorate God's benefactions and render Him thanksgiving, or to implore the divine assistance; hence they ought to be solemnized with due attention and fervor. For they are the bearers of sublime and godly mysteries (the Latin is: *continent magna ac divina mysteria*), and all who devoutly participate in them receive from God the salutary fruits of Christian piety. It is the duty of pastors to give explanation and instruction to the faithful on these processions, as occasion will demand."[12]

Processions then "are the bearers of, contain sublime and divine mysteries." They lead us to the one great mystery, the great sacrament, Christ in His Church. By understanding them ourselves, by teaching our people to love and participate in them, the processions, ordinary and extraordinary, of the Church year will be a great aid in uniting our people to Christ in His mystic body. They will help bring about a realization of what Christ prayed for and still eternally asks of His Father: "That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in us."[13]

DISCUSSION

FATHER NORBERT RANDOLPH:

To me processions have always had a certain appeal, an appeal which illustrates what Guardini calls the playfulness of the liturgy.

[12] *Roman Ritual,* Titulus IX, Cap. I, 1.

[13] John 17, 21. *See also:* Ketter, "The Use of Psalms in Liturgical Processions," *Orate Fratres,* VI (1932), 592-505, 545-555; Ducey, "Processional," *Orate Fratres,* VII (1933), 357-360; Hellriegel, "Merely Suggesting," *Orate Fratres,* XV (1941), 344-347.

There is something about processions that makes them very, very easy to organize. It is easy to see why people are antagonistic to some of the things that we have insisted upon during the past few days. They would say, for instance, "This chant is too difficult for us." Processions are much easier, I feel, to organize and, as it were, revivify in our parishes.

It may be well for me to point out that there are processions other than those mentioned by Father Jones. We forget we have a procession, too, everytime there is a funeral. There is a procession every time a marriage is solemnized between two Catholics. In many places, too, the I Vespers of the Dead on All Saints afternoon are followed by a procession with lights or candles to the graves in the cemetery. Each grave is decorated with a lighted lamp.

There is one thing I would like to bring out before opening discussion. A sort of inferority complex about taking part in processions seems to bother us older people. We think processions are all right for children. Needless to say this is a wrong view. And in this regard we sometimes think the Offertory procession in the Mass is not proper. But the Holy Father has Offertory processions in very many of his Masses. The Mass which he celebrates on the occasion of a canonization of a saint has an Offertory procession which would stop a lot of people cold. In it they even carry up birds in cages and present them to the Holy Father with many other gifts.

The Offertory procession in its full form, as an avenue of participation by the people in the Mass, is no longer a part of our liturgy. And therefore its reintroduction is subject to the permission and approval of higher authorities. Yet in itself it is to be recommended, and we can hope that some day it will again be here.

FATHER RABAN HATHORN (St. Meinrad's Abbey):

I am a convert, as is Father Mathis, to some things. My attitude toward processions was originally motivated not by an inferiority complex, but by skepticism. I have witnessed some beautiful processions: an Introit procession on a Sunday morning at Holy Cross Church in St. Louis, and a stational processional in this same Church during Lent. Where there is such a procession, and especially if it serves a useful purpose, I could find no reason for complaint. But what really changed my attitude may be of interest to you.

For two years I worked in a parish in southern Indiana trying to introduce congregational participation. I remember the first night

there. Our plans were to spend Wednesday nights demonstrating the Mass, using an altar facing the people. It was Lent, and there were five Wednesdays, so to cover the whole Mass during the course of the one Lent we decided to give five demonstrations. Two of us monks from the monastery were assigned to this task. Father Lucian Duesing was all out for having an Introit procession. I couldn't exactly see his point. First of all I knew we would need the pastor's approval. Father Lucian and I in a way had a strange assignment. Father Abbot sent us out to introduce congregational participation in our parishes where we were not assistants, but expected us to be successful.

At any rate Father Lucian convinced me we should have this Introit procession as a demonstration. I was convinced, though not persuaded; the pastor when approached was neither convinced nor persuaded. But I was supposed to do the talking that night, so I simply said to the pastor: "Well, do you want us to explain the Introit?" "Why sure, by all means, yes, how would they understand?" "But what," I said, "will a twenty minute sermon on the Introit do of itself, when the Introit is a matter of experience. The Introit is an historical relic, an archaeological fact. A demonstration will do much more than hours of talking about it." All this time I was not persuaded myself, but we had started the thing, and I thought we might as well carry the ball through to victory. But finally the pastor saw my point: "Oh, you mean tonight? Oh, well, you can do anything you want to tonight; but I'll never permit it on Sunday, during Mass. This business of walking down the side aisle and coming up the center aisle, there is no reason for it. We can reach the altar more quickly nowadays."

Now this was somewhat the basis of my skepticism too. Back in the early days the clergy had to walk from the place they vested, where they changed from their street wear into their better clothes, and from there they went to the altar. This was quite a distance in a Roman basilica. It was well to fill up the time. There was no point in walking silently so a processional song was sung to fill up the time. My question was, "why intentionally make the time today and then fill it with the Introit chant?" However I set aside my views and was determined to go on through with it.

The pastor had said we could do anything we wanted to do. We prepared everything ahead of time. The children were well instructed regarding what they were going to do: the processional cross bearer and the candle bearers and the palm bearers. It was during Lent, and

we were trying to give the people the idea of the full victory of Christ at Easter. We used many of the explanations that Msgr. Hellriegel has in his short treatises. Father Lucian explained everything, every ceremony as it took place, every person as he appeared in the sanctuary. He had his men prepared to sing the Introit verse, then the psalm verse, then the Introit verse again, then the Gloria Patri, and concluded with the Introit verse. The whole parish stood. He explained why they should stand. We went through with the whole procession, and carried our demonstration up to the Kyrie of the Mass. Afterwards we went back to the monastery for the night. Next Sunday we returned to carry on the work, to help with the Sunday Mass. The Sisters met us at the car: "Say that was wonderful." "What was wonderful?" "That procession you put on the other night." "Well, what was so wonderful about it?" "Why people haven't stopped talking about it." And we said: "You really mean that?" "Sure."

St. Francis Xavier (1506-1552) has been called the "greatest individual missionary to the heathen since St. Paul" (Donald Attwater). He was the second of St. Ignatius' original seven companions. His love for souls took him to India, Ceylon, Malaya, and Japan. He bears witness to the undying missionary character of Christ's Church in every century of her life.

We went to the rectory. The pastor met us on the porch: "You know what?" he said, "you will have to do that again next Wednesday." I said, "Do what?" very innocently. "That procession you had." And I said: "Why do it next Wednesday?" "Well, he said, "all were not here last time. Those who were went home and told the others about it. Now they want to see it. One woman had taken care of the children who had small pox. She had said her husband could take care of them next Wednesday, for she was going to see what was happening." So next week we staged again the Introit procession. The people were really impressed. They told us themselves after the Mass was over.

When it came time for us to demonstrate the Offertory of the Mass and to put on the Offertory procession, the pastor said: "Now put it on, do everything. Give the real idea." Now Father and I remembered that in Father Ellard's *Mass of the Future* we had read of a little incident that had taken place in the diocese of Leavenworth under Bishop Schulte. At an academy where Father Ellard attended Mass once, they had an Offertory procession in which he heard no clink of money. Things were being dropped into a plate, but he heard nothing. On asking what it was they were dropping in there, he was told it was the children's resolutions for the day. This struck us as a coincidence. Archbishop Schulte was now in Indianapolis. Evidently he would approve of our demonstration. We told the pastor and showed him the book. "Well," he says, "that sounds good. Anything the bishop approves is good." We talked the matter over with the Sisters. Every day during Lent that year we had a collection at the Offertory of the Mass. One girl would collect in a little plate decorated with palms, the sign of victory, and the Chi-Rho, the little slips made out by the children before Mass, on which they wrote their acts of charity; serving others, doing things for their playmates, doing things for the Sister, and especially, the chores at home on the farm, for it was a rural district. At the Offertory we had a boy and a girl collect them and put them on the Communion rail. After the *Suscipiat* the servers would come down and get them and put them on stands near the altar. There they stayed all during the day. The Sisters reminded the children of them during the day. We told them what Msgr. Hellriegel tells his children, that on Holy Saturday all the slips would be burned in the Holy Saturday fire. We didn't read the slips. The pastor wanted to, but we didn't let him, for we told the children we would not read their slips. God alone would know what they offered and did not offer. If they wanted to hand in a blank paper, which was their privilege if human respect won out, they could do so. But on Holy Saturday everything would be burned. If it was a worthwhile resolution, and if they carried it out, then the smoke would ascend to God *in odorem suavitatis;* otherwise, it would be like the offering of Cain, one not pleasing to God. The idea really took hold with the children. I personally was won over completely to the procession; so were the people. Psychologically it was a great success. Now when we demonstrated the actual Offertory procession in the evening service for the people, it was the week when the bishops asked that the collection for the hungry in Europe be taken up. We

had the children bring up their money and put it on a very large paten. We wanted the whole parish to get up, walk up, and bring their offering for the poor in Europe. But the pastor wouldn't let us, because the whole parish was not there on Wednesday nights, and he wanted everybody's collection!

FATHER NORBERT RANDOLPH:

I think sometimes we fail to realize the great teaching value of these processions. Back in the old days when there was an Offertory procession, no doubt there was not much need of talking about money. The people were eager to give their gift to God along with Christ in the Mass.

MSGR. HELLRIEGEL:

I would like to make one appeal. I was very much struck this morning by the beautiful Introit procession, particularly by the walking of the monks. I had to think of the great Abbot Ildephonse Herwegen. He once said: "Ninety percent of the people can walk, but only ten per cent can walk liturgically." Watch sometime a procession of priests or of students too, and see how they shift from one side to the other, bounce this way and that. I feel the young men here can do a great deal later on, first, by watching themselves, second by training servers well. You will be surprised what grace and poise children can develop in their walking.

FATHER PATRICK CUMMINS, O.S.B. (Conception Abbey):

Beyond its specific purpose, each and every procession may serve also as a living symbol of the greatest mystery of our faith, viz. the Divine Processions, whereby the Word proceeds from the Father and the Holy Spirit from the Father and the Son. These Divine Processions are not, as imagination may fancy, something past and gone, but rather a living and eternal reality, the Source, here and now, of the Divine Missions, and of the Divine Indwelling in each and every member of the mystical body. To see in every member of a procession a miniature of the Trinity will deepen appreciation and promote intelligent and enthusiastic participation. Processions, says the Ritual, contain great and divine mysteries—*continent magna ac divina mysteria!*

OPEN FORUM

Chairman: Rev. Joseph Huels, St. Louis, Mo.

Father Huels:

In former Liturgical Weeks it was customary to have a summation or recapitulation at the end of the Week. This year instead of a formal talk summing up the proceedings of the Week the program lists a summary in the form of eight points which will be open for general discussion. These eight points are:

1. The parish—a unit of life and grace.
2. The parish—Christ's mystical body in miniature.
3. The pastor—Christ's representative and dispenser of divine life.
4. The parishioners—living members of this body.
5. The body—living, only when the members possess divine life and realize their responsibilities.
6. The living parish—the sacred organism, built up and nourished from the altar.
7. The responsibilities of pastors and assistants. First things first.
8. The liturgy—primary source of life, and therefore the salvation for the Church at large, the parish, the home, the individual.

The liturgy is life, the life of Christ that comes down to us out of His redemption, out of His fullness. It is a life that comes to us primarily through the parish. Only the parish has the fount of life. According to Church legislation the parish church alone has a right to the baptismal fount. Today we are accustomed to think of the parish territorially. We know that the whole world is more or less divided up into dioceses, and the dioceses into parishes. This is the territorial and the juridical division of the Church. But this view of the parish is incomplete. It must be supplemented by the thought of the parish as really the source and fountainhead of life. This we need to revive in this modern day when people run from one parish to another for services, when they are even intrigued away from their parish by fancy advertising methods alluring them to churches sponsoring some devotion. These are indications of our loss today of parish consciousness. One of the main purposes of Liturgical Weeks is to get back parish consciousness, to view the parish as the source of life, the arena for liturgical action.

Father Shawn Sheehan (Cambridge, Mass.):

There have been a few requests for more comment on the questions

asked this morning about the part which the laity have in the prayer of the Church when they themselves read the Breviary. The laity are not official delegates. Since the Office is in many instances no longer the prayer of a Christian community, the Church has delegated some to say it in her name. We can urge the people to participate in Vespers and the other various hours of the Office by pointing out to them that the pastor and his assistants are saying the Office in their stead. They are praying indeed as ministers of Christ, but also of the whole Church. They may be reciting the Office alone, individually, yet the Church has commissioned them to do it as liturgy. Priests then are speaking for the whole Christ, they are mouthpieces of the whole Christ. Now those who are baptized members of the whole Christ certainly participate in that praise which the whole Church is offering all day to the Father. The laity should be encouraged, as they are now, along with more intelligent active participation in the Mass, to actuate in some way the offering which the priests and religious in the Church are making on their behalf. They should themselves say some of these prayers which the pastor is saying in their name. In this way, in mind and in heart, and united with Christ by reason of grace and their baptismal character, they really do participate more intelligently in that prayer of the Church in which, by the very fact of their baptism, they are already participating.

FATHER HUELS:

St. Thomas says that by the characters of baptism and confirmation we are deputed to participate or take part in divine worship. It seems to me this fits well into this idea of parish consciousness, and the parish as a living unit. The pastor in a parish is a representative of Christ. He is officially deputed to be the public celebrant of the Office; but his people by baptism and confirmation are also deputed to divine worship. Although they do not represent their Church officially should they themselves be reciting the Office, yet they are members and parts of the mystic body. Lay people should have this brought out. It may make them realize that they are praying in Christ. The Holy Father brings this out even in regard to the laity's own personal prayers.

GEORGE SINNER (Casselton, N. Dak.):

In line with what Father Sheehan has said, you might be interested to know that the Liturgical Press at St. John's has published an abbreviated office of the dead. It uses a good translation and has a

very good format, is of three by five size, and it includes a shortened Matins and Lauds. The intention is that it be used partly as a wake service and partly as a service before the funeral Mass.

FATHER BENEDICT EHMANN (Watkin's Glen, N. Y.):

I have a question for Father Gerald Ellard. How far are we justified during the progress of Mass, if there is a second priest available, to have the second priest give a running commentary on the Mass?

FATHER ELLARD (St. Mary's, Kansas):

I do not know of any prohibitions. This is all one can say oftentimes to questions of that kind.

There is a prohibition against interrupting the baptismal ceremonial to explain it as you proceed. But this is not an exact parallel because in your case the celebrant at the altar is going through the Mass without interruption, whereas in the other case he stops for purposes of explanation.

ST. PATRICK

I know that some years ago there was a rather vigorous campaign that centered in Belgium in having at night what they called a dry Mass. It was similar to the demonstrations of the Low Mass and High Mass, with a commentator giving a running explanation, which the Liturgical Week carried out last year in St. Louis. I know too that the League of the Sacred Heart carried out a program of this sort for a year and a half all over Belgium. But no explanation was given during Mass.

FATHER PATRICK CUMMINS, O.S.B. (Conception Abbey):

One of the speakers explained how he got over his own skepticism regarding processions. I also had my own difficulties. One of my professors years ago too couldn't see anything in processions. What was their purpose anyway? Well, very briefly this: Look at King

David dancing and singing before the ark, six miles out of Jerusalem, in the midst of choirs. *We* today have lost what the Jews had—the art of dancing *as a part of the service of God*. Thanks be to God that at least processions are kept so that in some form or other that fundamental wish of man to imitate God *by his movements* be preserved in the life of the Church.

FATHER ALPHONSE WESTHOFF (Kirkwood, Mo.):

I should like to return to the subject brought up by Father Ehmann and answered by Father Ellard: giving an explanation or running commentary on Holy Mass while Holy Mass is in progress. There are obvious disadvantages and obvious advantages it seems to me. The disadvantage is that in the progress of Holy Mass one has very little time to enter into any detailed explanation of what is taking place at the altar. Hence not very much can be given to the people in the course of one Mass. The obvious advantage, at least to me, is this, that it is an opportunity to reach people with an explanation who cannot be reached any other way. This is true, I am sure, particularly of city parishes. All of us have had the experience that the majority of our people have their sole religious experience at Sunday Mass. We have explanations of Holy Mass during Lent and evening services or on some other occasion; but at these times we fail to reach a great many of our people. I think the majority of our people simply do not come to anything else but Sunday Mass. So it seems to me that little though it be what we can give them by explanations during the offering of Holy Mass, this is an opportunity pastors should use from time to time. I suggest careful preparation of this running commentary so that from Sunday to Sunday for over a period of time one is always giving them a fuller explanation of the Mass. But there is a disadvantage; I do not believe this particularly helps the participation of the people present at a particular Mass. It is a distraction for them, too, I'm quite sure.

FATHER HUELS:

This discussion has been very interesting to me, for the reason that I have given these little explanations during the Mass. It never struck me that there would be anything wrong. There are so many irrelevant prayers and songs during Mass that I thought certainly an explanation of the Mass itself could be in no way forbidden.

FATHER JOSEPH FEENEY (London, Ontario):

There are two or three things which have struck me since I came

here on Monday evening. I think we sometimes labor a little bit too much over some of the suggestions and ideas we have. As I listened to Father Conley the other day talking about singing, the difficulties they experienced, and what they did to get singing groups going in the parish, I wondered if all that were necessary. We last year at St. Peter's Cathedral, a parish of around 36 or 37 hundred people, bought for our people the little booklets called *Gregorian Chant for Church and School.* If you are not acquainted with this booklet, you are missing something. It contains about seven or eight of the Masses from the *Liber,* a number of motets, a number of different hymns for each season of the year. We put these in the hands of our people. The organist, who is quite competent, goes to the organ and plays. The people have the books in their hands. They sing. They sing with a good loud voice. These books are so printed that the notation, the music, is very easy to read. I believe that trying to get the people to sing in church is extremely simple.

Last year also — I hope that I am not going to get taken apart for what I say now — we put out cards. Our people, excepting during the months of summer, are reciting the Mass, they join in on the Gloria, the Credo, the Sanctus, the Agnus Dei, and so on. What do we do? We put out cards bearing both the Latin with an English interlinear translation — all on the left side of the cards. On the other side we have the Latin in phonetics. We ask the people to follow the phonetic arrangement of the Latin. The people are interested, for some reason they take an interest in following the phonetic arrangement of the Latin. They enjoy it. And it has solved all problems for us priests.

FATHER HUELS:

Thank you, Father. I think perhaps we are missing a valuable educative phase of these Liturgical Weeks. When notices of the next meeting are sent out everyone should be asked to bring along whatever materials have been found practical in spreading the apostolate in his own parish. I think many people would be interested, for example, in seeing a sample of this card that Father Feeney is using. There are many, many other techniques that various priests have worked out for furthering the movement in their own parishes. I should like to make this a suggestion for next year. There is a lot of that material around, and it could be copied by other priests. This could also be a very practical aspect of the Liturgical Week.

FATHER ALOYSIUS PHILLIPS (Bluffton, Ind.):

I did not wait until the end of this Week to speak because then there would be fewer people to throw me out. I have waited until now to see whether or not my impressions were valid.

This is my first attendance at a Liturgical Week. And this is my first year in my three and a half years as a pastor that I have tried to further the spiritual life along the liturgical line in my parish. I came to this Week with the hope of coming away with a wealth of practical suggestions resulting from intimate discussion with other members of the priesthood who have had experiences along this line. And I go back home somewhat empty handed, as far as the practical side is concerned. We have had marvelous papers, we have had wonderful papers, but those I could have read in the Proceedings. I here suggest then that more time, considerably more time, should be given to the practical aspects.

Now that the Week is over and we look forward to another, I give to you this practical suggestion, with a view to bettering our next meeting: I think it ideal if we would have an outline of the forthcoming papers sent to us. Thus if we who signified our intention of attending this Week had received such an outline, we could have read them over and assimilated them, and we would have had a basis for real discussions.

FATHER HUELS:

I think Father Phillips has a very good suggestion. Maybe it might be realized in the line of some splitting up of the meetings into panel discussions and actually having round-table discussion in groups. That might be one of the techniques that could be employed as part of the meetings in the future. I think every year (I have attended quite a few) we feel that we ought to have had a lot more discussion, particularly of the practical aspects. We must get those who have tried this and that particular procedure in their own parish or school to bring it into the open. We must get them to tell us how they did it. Then we can think of the objections we have, and we can, more or less, "fight it out." How to achieve this in a large meeting is one of the difficulties that we must face and gradually iron out as we go along.

MSGR. EBNER (St. Louis, Mo.):

Last year at the special session that was held at Holy Cross parish for the priests on the last day of the Conference, I suggested this very thing. Its need is so evident that it is perhaps silly to mention it and

even sillier to repeat it, but it seems to me that if it contains in itself the possibility of great growth for the Liturgical Apostolate, an increase of membership for the Conference, then we must supplement our papers with much better to-the-point discussion. Because the answer to the question of how we are going to convince our people that the parish is a unit of life and grace, and that the parish is Christ's mystical body in miniature, convince them indeed of all eight points in our Open Forum program, is simply this: that until the majority of the priests in the United States are convinced of these same truths and facts, the people will not be convinced; again until our seminaries are convinced of these same facts we will not have priests trained to teach their people. We must, then, it seems to me, dig more deeply in the field of applying the principles to concrete circumstances in our American urban and rural parishes. We are in need of pioneers in the parochial Liturgical Apostolate. We are in need of experimentation in closing the gap that still exists between altar and people. Until our next meeting in Dubuque, during this coming year, I encourage every priest here to grapple with this problem, under the direction and guidance of his bishop. Perhaps next year in Dubuque we can exchange this wealth of practical procedures and solutions to our problems.

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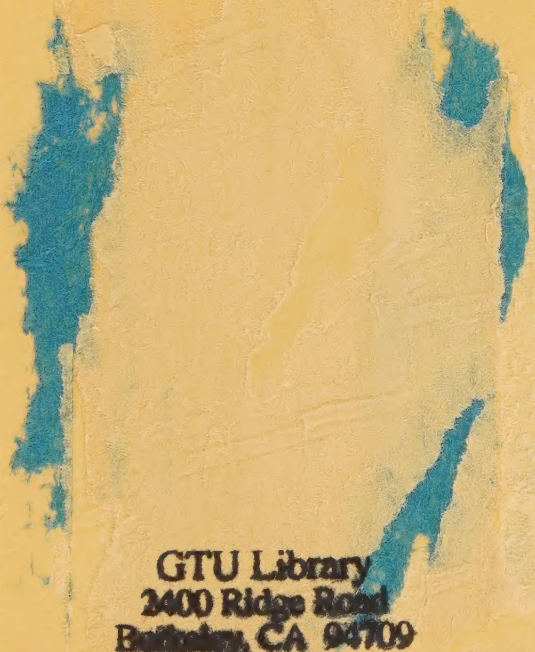

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